THE CHURCHMAN.

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POETRY.

For the Churchman.

PARAPHRASE OF THE COLLECT FOR THE FIRST SUNDAY IN ADVENT.

Before thy throne, O God, we bend,
To us thy strength'ning grace extend,
To cast away the works of night;
And armor give of living light.
The shield of faith, the helm,
The Spirit's flaming sword,
That shall at once o'erwhelm
The soul's opposing horde.

Now, in this time of mortal life,
Oh, arm us for the fearful strife,
When earth, in witching pageantry,
Is sweeping by with song of glee,
Pointing to the bowers,
Where earth-born pleasure reigns,
Twining with gay flowers
Her soul-enthralling chains.

But hark, o'er Bethlehem's plain
Sounds a sweeter, louder strain,—
Great glory be to God on high,
Good will and peace to earth are nigh.
In great humility
The Son of God hath come;
Awhile in poverty,
To make the earth his home.

And in that day, the last to earth,
When shall cease its joy and mirth,
And with rising horror pale,
Guilt and all his hosts shall quail;
When in high majesty,
To judge the quick and dead,
He cometh gloriously,
Who press'd the manger bed.

Grant, that to immortal life,
Where the scenes with bliss are rife,
We may rise on lofty wing,
And, as we soar to gain it, sing,—
That 't is through him alone
That we such glory win,
Who left his radiant throne,
To bear our grief and sin.

Who in the eternal Trinity
Doth live and reign, O God, with thee,
And with the Holy Ghost; and yet
Is in his royal priesthood set
At thy right hand, to plead
For his brethren below;
He, in the hour of need,
Temptation's force did know.

C. C. L.

For the Churchman.

COLLECTS FOR THE FOUR SUNDAYS IN ADVENT.

I.

Almighty God, give us, we pray,
Thy grace, that we may cast away
The works of darkness; through thy might,
And put the armor on of light;
Now, ere this mortal life shall end,
In which thy Son did condescend
To visit us from heaven above,
In great humility and love:
That we, in the last day, when He
Shall come in glorious majesty
To judge both quick and dead, may rise
To life immortal in the skies;
Through Him who lives and reigns with thee
And Holy Ghost eternally.

II.

O blessed Lord, from whom proceed
The Scriptures with which we are bless'd;
Grant that we may them hear and read,
Mark, learn, and inwardly digest;
And so, by patience, may embrace,
And comfort of thy holy word,
Hold fast the hope of life, through grace,
Given us in Jesus Christ our Lord.

III.

O Jesus Christ, our only Lord,
Who didst, at thy first coming, send
Thy Messenger, with thy blessed word,
Ere to this earth thou didst descend,
Before thee to prepare thy way;
Grant that the ministers likewise
May ready make thy way, we pray,
And stewards of thy mysteries,
The hearts that disobedient are
May to the wisdom of the just
By turning, ever so prepare:
That when to judge the world thou dost
Again appear, we in thy sight
May as accepted people be,
Who, with the Father and Spirit,
Dost live and reign eternally.

IV.

O Lord, raise up, we pray, thy power,
And come, and with great might,
All needful succor round us pour,
That we may run aright
The race that is before us set,
And now the same begin,
Though by our wickedness sore let
And hindered by sin.
And may thy bounteous grace alway,
And mercy speedily
Help and deliver us, we pray,

Whate'er our trials be:
E'en through the satisfaction made
By Christ, to whom, with thee,
And Holy Ghost, one God, be paid
Honor and majesty. Amen.

M. M.

From Lathbury's English Episcopacy.

Enthusiasm and Extravagance of the preceding period—Effects on people subsequent to the Restoration—Enthusiastic Names—Titles of Books—Extracts from Sermons—Preaching of Soldiers—Fast and Thanksgiving Days—Change in Dress—Cathedrals—Debates concerning Christmas-Day—Tithes.

The present article will be devoted to a subject of no small interest, and one of considerable importance,—the extravagance and enthusiasm of the period embraced in the preceding chapters, and their probable influence in causing the majority of the country, at least in the upper classes, to go to the opposite extreme of immorality, licentiousness, and profaneness, during the reign of the second Charles.

In the reign of Charles the reaction was so great, that numbers became secret if not avowed infidels: many, even of those who, in the preceding times, had been loudest in the profession of the prevailing opinions, became violent opposers of every thing religious. During the interregnum a complete change was effected in the common phraseology: a change which paved the way for that obscenity and profanity in conversation so common in the reign of Charles. The name of God, and expressions from sacred Scripture were in the mouths of all and at all times: the usual names of persons were discarded for the names recorded in the inspired volume; nay, even the names of the evangelists and others in the New Testament were rejected, as little better than popish, and others selected from the historical books of the Old Testament. Not satisfied with the proper names, whole sentences from Scripture were chosen by many as the Christian names of their children, or even adopted as their own, in the place of such heathenish names as Robert, William, John, and Thomas. Hume gives a list of a jury, whose Christian names were either sentences taken from Scripture or the theological language of the day: it has been stated, that the genealogy in the first chapter of Matthew might have been used as the roll-call of some of Cromwell's regiments. The Christian names assumed by the family of Barebones are well-known instances of the extravagance of the times.

Whoever takes a view of this section of our ecclesiastical history, will not fail to perceive that enthusiasm prevailed to an almost unlimited extent. Every new opinion found advocates; and as all were at liberty to become preachers, the most enthusiastic notions were promulgated without a compass by which to steer their course, or an anchor to keep them steady, amid the fluctuating waves of religious disputation, the various sects spent their time in endless discussions, many of them of a kind truly ludicrous. In former times, the fervor of enthusiasm had been repressed by restrictive laws, and was thereby pent up in the bosoms of individuals. Whenever there were any outbreakings of fanaticism, they were soon checked by the wholesome operation of ecclesiastical discipline. Almost all the soldiers were preachers; nor did they fail to exercise their gifts wherever they came. On one occasion six soldiers entered the church of Walton-upon-Thames during the time of service. "One soldier had a lantern with a candle burning in it, and four other candles not lighted. He told the people that he had a message from God, and wished to enter the pulpit, which not being granted, he assembled the people in the churchyard, when he told them that he had seen a vision, and was commanded to declare God's will, consisting of five lights. First, that the Sabbath was abolished; secondly, that tithes were abolished; thirdly, that ministers were abolished; fourthly, that magistrates were abolished, as Christ was reigning with his saints; fifthly, that the Bible was abolished, as containing beggarly rudiments; and putting out the candle said, here my fifth light is put out." Every soldier could occupy the pulpit of any church near which his regiment might be stationed, to the exclusion of the parochial minister. Here he could broach any new doctrine, however absurd, the offspring of his own diseased imagination. "It is scarcely possible to image the tumult of absurdity in that age, when any unsettled innovator who could hatch a half-formed notion, produced it to the public; when any man might become a preacher, and almost every preacher could collect a congregation."* The enthusiasm of the Presbyterians was principally directed against images, crosses, painted windows, organs, and vestments; against mince-pies at Christmas, which were deemed abominations not to be tolerated; against bishops and ceremonies of the Church. But the sectaries and soldiers led them much further. Had a contemporary writer set himself to collect the various acts of extravagance and wildness committed between 1640 and 1660, he would have produced a volume of a most singular nature.

A perusal of the sermons and other publications of the period will furnish ample evidence of the extravagance that prevailed. Strange and uncouth words, either compounded from those in common use, or expressly coined for the occasion, were introduced not only into conversation, but into the pulpit and printed sermons. Such words as "savingable," "muchness," "Christ-Jesusness," were of common occurrence.† The titles of books and pamphlets are evidences of the same extravagance. A book was published against bowing at the name of Jesus, entitled "Jesus-worship confuted." Lockyer, one of Cromwell's chaplains, printed a volume of sermons with the following title, "Christ sitting up with his Church in her Swooning State." Sir John Birkenhead, about the period of the Restoration, published "The Children's Dictionary; an exact Collection of all new Words born since November 3, 1640, in Speeches, Prayers, and Sermons, as well those that signify something as nothing." In short, a complete revolution was effected in the common language of the day. "The English language was much corrupted by the preachers. The eloquence of the pulpit differed widely from every other species, and abounded in such figures as rhetoric has found no name for."

It is painful to refer to the sermons and prayers of those times; and, in the estimation of some, it may appear like treating sacred things with levity. Nothing is further from the intention of the writer; nor would he unnecessarily inflict a wound on any serious feelings. It is, however, necessary to refer to these topics, in order to afford a true picture of the times.

How far the pulpit was used as an engine to stir up the war, has already been shown; it was the vehicle for communicating news to the people. Nor are the sectaries alone chargeable with enthusiastic statements from the pulpit; for the example was set by the Presbyterians. Many of the sermons of the most eminent of the Presbyterian clergy, during the war, were not only stimulants to rebellion and bloodshed, but specimens of the wildest enthusiasm. "You have already," says one, "in a degree fulfilled that prophecy of Zachary, 'have wrote upon the bells or bridles of your horses, Holiness unto the Lord.' Write on still, you wise statesmen, write upon your foreheads, upon your brain-pans, Holiness unto the Lord. You valiant soldiers, go on in a pious prodigality of your blood and lives." A Scots clergyman of the same period thus addressed his Maker, "To be free with you, Lord, we have done many things for thee that never entered into thy noddle; and yet we are content that thou take all the glory." Another, speaking of malignants, asks, "Lord, what wilt thou do with these malignants? I'll tell thee, e'en take them up by the heels, and roast them in the chimney of hell. Lord, take the pestle of thy vengeance, and the mortar-piece of thy wrath, and make the brains of malignants a hodge-podge; but for thy own bairns, Lord, feed them with the prunes and raisins of thy promises: give them the boots of hope, and the spurs of confidence." After the ascendency of the army, a Scots minister avowed in his prayer, that unless God would deliver them from the sectaries he should not be their God. In 1643, a Presbyterian minister, in his prayer, asks, "O Lord, when wilt thou take a chair and sit among the House of Peers? when wilt thou vote among the honorable Commons?" "We know, O Lord," said another "that Abraham made a covenant, and Moses and David made a covenant, and our Saviour made a covenant; but thy parliament's covenant is the greatest of all covenants." In allusion to the coming in of the Scots, another minister said, "If this be not God's cause, then God is no God for me, but the devil is got up into heaven."‡

From these passages, it is clear, that enthusiasm originated among the Presbyterians, and was merely taken up and propagated by the sectaries. Yet, the Presbyterian clergy raised the loudest outcries against the enthusiasm of the sects, forgetting that the latter only copied their own example. That the enthusiasm of the sectaries and soldiers was carried to a high pitch, is admitted; but the precedent was established by the Presbyterians.

The practice of preaching among the troops originated soon after the new modelling of the army. Under the year 1646, Whitelock has the following observation:—"Other complaints of soldiers preaching, and those lately in esteem now called sectaries. Thus, we may see the inconstancy of the giddy multitude, and the uncertainty of worldly affairs." The same year, articles were presented to the council of war against a trooper for preaching and expounding: the practice was not deemed unlawful; but as the soldier had designated the minister, in whose parish he had preached, a minister of antichrist, he was compelled to make an acknowledgment of his offence. These practices were viewed by the Presbyterians as the greatest curse that could befall the country. It was, however, impossible for them to check a practice that had originated with themselves. Even in Scotland, where the sects were less numerous, there were some breakings forth of that enthusiasm by which the proceedings of the sectaries were distinguished in England. In 1652, the women assembled in a body in the town of Perth, and actually expelled the clergy there assembled in synod: thirteen of them rallied at the distance of four miles, and voted that a synod should never more be held in that place. They also determined, that though the women had deserved the character of godly in 1683, for stoning the bishops, the whole sex should now be esteemed wicked. It was a common practice for the soldiers to enter the churches, and dictate to the minister how he should conduct the public worship. Others would call the ministers hirelings, and request them to descend from the pulpits. The Presbyterian clergy were now the sufferers, and the soldiers and sectaries were viewed by them with feelings of abhorrence. Any person could occupy the pulpit, if he possessed sufficient influence with the people to persuade them to embrace his cause. On going into his parish church on the Sunday morning, Evelyn tells us, that he saw a mechanic of his own village in the pulpit, from which he preached to the people. Nor was the practice of rare occurrence.

Few chaplains were retained in the army after the new model, the officers and men performing the duties of the office themselves.—Almost the only one retained was the celebrated Hugh Peters. There are several notices relative to Peters in Burton's "Diary of the Protector's Parliament," published a few years since. January, 1657–8: "Peters prayed. He said that religion was left by our ancestors hot, fiery hot; but it was now fallen into lukewarm hands: we do not boil up our religion to its height. Other nations are seeking for a general peace; while we, for want of an enemy, are scratching one another. They say they will come over and choose their religion, when we have agreed upon a religion: when we serve our God better, they will serve him." On fast and thanksgiving days, singular scenes were transacted, both by the Independents and Presbyterians. The monthly fast of the latter was spent in religious exercises from morning till night. In 1647, March 31st: "Very long prayers and sermons," says Whitelock, "as usual, on the monthly fast." Burton gives a description of a fast in 1657, under the Independents: "The house kept a day of humiliation. The exercises began at ten, and held till half-past five o'clock. Mr. Calamy's text was Isaiah ix. 12; Mr. Griffith's, 2 Chronicles xx.; both good sermons. The first smelled Presbyterian; the other was for church government, but against imposing spirits, and it tasted a little of court holy water.§ When Monk was marching from Scotland to London, after the death of Cromwell, he spent one day with his army at St. Albans. The day was appointed as a fast by authority. Peters, with two other ministers, conducted the services in the church, and the general's chaplain, Dr. Price, attended. "Peters supererogated, and prayed a long prayer in the general's quarters, too, at night. As for his sermon, he managed it with some dexterity at the first, allowing the cantings of his expressions—His text was Psalm cvii. 7. With his fingers on the cushion, he measured the right way from the Red Sea through the wilderness to Canaan: told us it was not forty days' march; but God led Israel forty years through the wilderness before they came thither: yet this was still the Lord's right way, who led his people crinkledom cum crankledom."

The revolution in dress was no less remarkable than in the language of the day. It was the practice to wear the hair long and flowing; but the Puritans wore theirs closely cropped: hence the origin of the term round head.—Colonel Hutchinson, though a Puritan, was unwilling to lose his hair, nature having been very bountiful to him in this respect. He did not escape the censures of his party, who viewed long hair as an abomination not to be tolerated: "Some would not allow him to be pious, because his hair was not to their cut." The author of Waverley well describes the changes in the mode of dress. Speaking of the landlord at Windsor, during the interregnum, he says, "From a jolly fellow, he was sobered down to meet the times."

In 1652, it was referred to a committee of the Rump Parliament to consider what cathedrals should be pulled down, and how they might be applied to the payment of the public debts: a committee was ordered to examine Ely cathedral, and to frame an ordinance for selling the materials. These projects, however, were never executed; and, though threatened with destruction, the cathedrals remained. The protector's parliaments were not less enthusiastic; nor is it possible to determine to what lengths they would have proceeded, had they not been restrained by his powerful arm. It was gravely proposed on one occasion, that the records in the Tower should be burnt: Sir Matthew Hale exposed their folly and stopped their mouths.

The violence of the Presbyterians, at an earlier period, against the festivals observed in the English Church, has been noticed in a preceding page: the independents, though professing more tolerant sentiments, were not less hostile to these feasts. Many long debates took place on the observance of Christmas-day: a very curious one is related by Burton:—"Colonel Matthew observed, 'The house is thin, much, I believe, occasioned by observation of this day. I have a short bill to prevent the superstition for the future.' 'I could get no rest all night,' said Mr. Robinson, 'for the preparation of this foolish day's solemnity. This renders us in the eyes of the people to be profane. We are, I doubt, returning to Popery.' 'It is a very good time (Sir W. Strickland) to offer the bill this day, to bear your testimony against it, since the people observe it with more solemnity than they do the Lord's day.' Major-General Packe observed, 'if ever bill was well timed, this is. You see how the people keep up these superstitious observances to your face. One may pass from the Tower to Westminster, and not a shop open nor a creature stirring.'" It is evident, from this curious debate, that the mass of the people were opposed to the proceedings of the Presbyterians and Independents on this and similar subjects: the changes introduced in those times were effected, not by the concurrence of the people, but by the workings of faction. Still, neither the Presbyterians nor the sectaries could succeed in abolishing the observance of Christmas-day, and the other festivals of the Church. In 1645, "the day, notwithstanding the ordinance, was generally observed in London, and the shops shut."‖ After the lapse of several years, Christmas-day was still observed:—"We have had the superstition of Christmas worse than it hath been this four years, to my knowledge: every one shutting up their shops, and giving themselves up to superstitious practices, that we thought had been dead;" and again, "These superstitions of Christmas were almost quite out of the way; but we are gone back,—we are as bad as we were twenty years ago."

Very singular notions were entertained on the question of tithes,—not by the Presbyterians, but by the sectaries and the soldiers. The Presbyterians claimed them as the property of the Church: it was with them a principle, that tithes belonged to the ministry by divine right. The Independents declaimed against the practice, until they became the dominant party. It was, indeed, decided, that "as soon as might be, a provision less subject to scruples, and more certain, be made for the maintenance of able and painful teachers; and that till such provision be made, the present maintenance should not be taken away nor impeached." In accordance with this declaration, the Independents received the tithes as long as they remained in the livings. Baxter says, that some Independents and Baptists, though they accepted the livings, did not consider themselves as the parish ministers; yet these scrupulous individuals hesitated not to receive the emoluments. They denounced tithes as antichristian, when paid to the regular clergy. The adage, "virtus post nummum," was exemplified in the conduct of those persons who succeeded in getttng into the churches. In the protector's first Parliament, it was resolved, that "until some better provision be made, the present public maintenance shall not be taken away nor impeached." Still, there were many among the various sects who rejected tithes altogether: they viewed the whole system as a portion of the Jewish economy, and, therefore, unlawful under the Christian dispensation. A petition was presented to the Parliament in 1653, from some justices of the peace in the county of Kent, in which they desire that "tithes of all sorts, root and branch, may be abolished: that that Jewish and antichristian bondage and burden on the estates and consciences of the godly may cease, and that we may not be ensnared with the forced maintenance, or any thing like it, in the stead thereof. And your petitioners shall own the Lord in you, and bless the Lord for you; and pray, hope, and wait, to see your hands stretched out for the Lord, till you shall help to tear the flesh of the whore, and burn her with fire."—The petitioners were called in, and the speaker, by command of the House, told them that "the business in your petition is, and shall be, in due time, under consideration; and that the House will do therein as the Lord shall direct them." The business was entrusted to a committee, who at length brought in their report in favor of the continuance of tithes. In this state did the matter remain until the Restoration: notwithstanding the outcries of some of the sectaries, tithes were never abolished.

* Johnson's Life of Waller. "I wonder," says Featly, "that our door-posts and walls sweat not, upon which such notes as these have been lately affixed: On such a day such a brewer's clerk exerciseth, such a tailor expoundeth, such a waterman teacheth." *Featly's Dippers Dipt.* Preface. Hall, the Presbyterian minister of King's Norton University, published a work, dated 1651, entitled "The Pulpit Guarded" occasioned by a dispute against

Lawrence Williams, a nailor, public teacher;
Thomas Palmer, a baker, preacher;
Thomas Hinde, a plough-wright, &c. &c.
Henry Oakes, a weaver, &c. &c.
Hum. Rogers (lately,) a baker's boy, &c. &c.

In the Preface, he says, after alluding to his sufferings under the bishops, "And now at last I have been set upon by the sectaries, who sometimes have spoken to me in the middle of a sermon, sometimes after, sometimes challenge me to dispute."

† Granger. When saints' days were abolished, the word saint was discarded from the vocabulary of the Parliamentarians. Churches, parishes, and streets, to which the name of any saint was given, were distinguished by a new name, or the word saint was dropped. To this practice Butler alludes:

"And force all churches, streets, and towns,
The holy title to renounce."
Hudibras, Canto iii. ver. 317–18.

See also a curious paper in the Spectator, No. 125.

‡ A striking instance of Presbyterian enthusiasm is to be found in the Book of Psalms set forth by authority of Parliament in 1644, p. 193. The seventh verse of the ninety-fourth Psalm is thus rendered:

The Lord yet shall not see, they say,
Nor Jacob's God shall note."

In the margin, the expression, "Jacob's God," is explained, "the God of the Puritans."

§ Burton's Diary vol. ii. p. 346. The fasts were usually kept in St. Margaret's Church; but after the fall of presbytery, of the members preferred the House of Commons itself.

‖ Whitelock, p. 191. In 1647, he records, "The shops were shut, notwithstanding the orders to put in execution the ordinance against holy days. At Canterbury, the Mayor, while executing the ordinance on Christmas-day, was abused by the rude multitude."—Page 286.

From Dr. Boucher's Discourses.

BISHOP SEABURY.

The fate of the excellent author of this well-written piece, and several others of not inferior merit under the same signature, might well discourage any man who attempts to serve the public, if animated only by the hopes of temporal rewards. When a missionary in the service of the Society for Propagating the Gospel in Foreign Parts, whilst the revolt was still in its infancy, he wrote several seasonable pieces, adapted to the capacities of the people, under the assumed character of a farmer. They were generally acknowledged to have done much good. But, being attributed to another gentleman, he alone derived any personal advantage from them: for, to him the British government granted a handsome pension, whilst the real author never received a farthing. All the return that all his exertions procured for him, was imprisonment, persecution, and exile. By this country he was neglected and abandoned; and by that which gave him birth, disowned: though a man of such transcendant abilities as would have been an ornament and a blessing to any country that had seen fit to patronize him. At length, thankful to be forgiven, he was permitted to return to his native country, where, as the Bishop of Connecticut, he was supported by a humble eleemosynary pittance contributed by a few private friends in England; and, in February, 1796, died as unnoticed as he had lived. Farewell, poor Seabury!—however neglected in life, there still lives one at least who knew thy worth, and honors thy memory!

"His saltem accumulem donis, et fungar inani
"Munere———"

See an account of his consecration in Scotland, in Mr. Skinner's very valuable Ecclesiastical History of Scotland, vol. ii. p. 683. See also the obituary of the Gentleman's Magazine, p. 442, for May, 1797.

Before the troubles, the University of Oxford was pleased to confer on him the honorary degree of D. D.; and in 1793 he published, at New York, two volumes of Discourses which are such as might have brought credit to any prelate in any age and in any country. Books of any kind, however, (and, perhaps, sermons least of all,) not being in much demand in America, he wished to have had them republished in England; and for that purpose furnished the author of this volume with six more discourses, in MS. to be added to them. But, such is the obscurity, or possibly the unpopularity, of a man of unquestionable learning and piety, that no bookseller has yet ventured to undertake the work.

SENTENCE OF THE COURT IN THE CASE OF THE CONVENTION OF THE DIOCESE OF KENTUCKY, *vs.* THE RT. REV. B. B. SMITH, D. D.

The court appointed by the Convention of the Protestant Episcopal Church in the Diocese of Kentucky, to try the Right Rev. Benjamin B. Smith, D. D., Bishop of said Diocese, under sundry charges and specifications, by said Convention presented, after a laborious and patient consideration of the same, do, according to Canon 18 of the Diocese of Kentucky, which requires that in every such case the accused shall be declared "to be guilty or not guilty of each charge and specification," pronounce that under

Charge I.

With originating and keeping up the present disturbed state of the Diocese.

Specification 1st.

He embroiled himself early in the year 1834 with two of the principal communicants of Christ Church, Lexington, by endeavoring to induce the legislature to turn out of office the Board of Trustees of Transylvania University, of which body they were members.

They find the accused not guilty.

Specification 2d.

He embroiled himself further, by freely and unnecessarily censuring, in the public stage, two parishioners of the same church—the son and son-in-law of the communicants alluded to in the first specification.

Not guilty.

Specification 3d.

He increased and continued his difficulties with the above, by evading a fair acknowledgment and a proper apology, though strong efforts were made by three connexions of one of the communicants, who were mutual friends, to settle the difference; and when at length an apology was made, it was clogged with a mental reservation, which, when discovered, increased the dissatisfaction.

Not guilty—except of making an acknowledgment to the person referred to, which the latter understood in one sense, and he in another; and which, when known, "increased the dissatisfaction."

Specification 4th.

He told Mrs. Smedes that he had called her son, the Rev. A. Smedes, as his assistant in Christ Church, Lexington, with a salary of $1000 a year, when he had not done so; in consequence of which she reserved room for him, and refused a number of boarders, and suffered great disappointment and loss.

Guilty—without the least criminality.

Specification 5th.

The Bishop, having told several persons that he had called the Rev. A. Smedes to be his assistant, one of the wardens went to inquire about it; and the Bishop told him that he had done no such thing.

Guilty—without the least criminality.

Specification 6th.

Having urged the Rev. A. Smedes in very strong and pressing terms to allow an effort to be made to obtain his services as assistant minister in Christ Church, Lexington; in consequence of which Mr. Smedes wrote to his mother, that he had determined to come to Lexington, having no doubt that a call was then on the way for him; and having thus raised the expectations of the family to the utmost, the Bishop, before he had time to receive Mr. Smedes' reply to his pressing letter, applied to the Rev. H. I. Leacock to become his assistant.

Guilty—without the least criminality.

Specification 7th.

When the Bishop applied to the Rev. H. I. Leacock to become his assistant, he told him that he wanted his aid, provided the Rev. A. Smedes did not accept the call he had sent him. That he had invited him, but that he had refused to come; and that his mother had begged time to persuade him to come, and to remove his unwillingness: whereas he had not invited him; Mr. Smedes had not refused to come; was not unwilling, but anxious to come; and his mother had not asked time to overcome his reluctance.

Not guilty.

Specification 8th.

Having solicited the Rev. H. I. Leacock to become his assistant in Christ Church, the Bishop told him that John E. Cooke had opposed his being appointed, on the ground that he was a low Churchman; whereas John E. Cooke had never opposed the Rev. H. I. Leacock's appointment, but was fond of hearing him preach—had advised him to stay in Lexington, assuring him that he would be sure to be appointed assistant by the close of the year, and had mentioned him as rector of a new parish in Lexington, which had long been contemplated—and lastly, had never heard that he was a low Churchman.

Guilty of the allegation as charged—the ground of the allegation not proved.

Specification 9th.

While the subject of Mr. Smedes' call was in agitation, the Bishop told the Rev. Mr. Caswall that he had never thought of, or dreamed of resigning the rectorship of Christ Church: whereas, he had written a letter to be shown to the parishioners, as the basis of an arrangement to obtain his services, in which he offered to resign the rectory on certain conditions.

Guilty of the allegation as charged—the ground of the allegation not proved.

Specification 10th.

The Rev. H. Caswall having conversed with the Bishop on the subjects mentioned in Specifications 5 and 9, and having again done so in company with J. E. Cooke, without any satisfactory result, the Rev. Mr. Cleaver, on coming to Lexington, was informed of the state of things, and pressed the two former to go again with him to the Bishop, to endeavor, if possible, to settle matters in an amicable way. The moment, however, the subject was mentioned, the Bishop abruptly interrupted the speaker, and declared he would hear no more on the subject. After a short conversation on the probable result of the business, the three above named took leave of the Bishop; who represented this friendly effort as an "outrageous insult," and an attempt to drive him from the Diocese by a knot of conspirators.

Guilty of undue excitement, and of language too severe; but not without extenuation.

Specification 11th.

During the transactions mentioned in the preceding Specifications, the persons who had become acquainted with them, had scrupulously avoided speaking of them and those few who had by any means become acquainted with them, were enjoined by those who were previously so, not to mention the subject to *any one* but the Bishop; and every one of them heartily concurred in the propriety of the precaution.—But notwithstanding this forbearance on their part, which could not but be known by the Bishop, he was constantly engaged in secretly exciting the public mind, and directing public sentiment, and bringing it to bear upon those who were thus forbearing, and had made repeated efforts to obtain a friendly settlement of the difficulties.

Guilty in this—that the Bishop was engaged as charged; but whether secretly, is not proved.

Specification 12th.

On the 17th aud 18th of March, 1836, the Standing Committee met in Lexington. The Bishop made no communication to them on the subject of his difficulties, and asked no advice of them. But as soon as they adjourned, and the members not residing in Lexington had left town, he made an open effort, which was premeditated and determined upon, contrary to the advice of friends, to excite the public against the same clergy and laity alluded to in the 10th Specification, by communicating to the students at the Seminary and to others—that an outrageous effort had been made to drive him from the Diocese.

Guilty in this—that through the students and others, he contributed to the public excitement.

Specification 13th.

The Trustees of the Theological Seminary having met on the 17th and 18th of March, 1836, (consisting of the same persons who composed the Standing Committee, together with the Rev. H. Caswall) the Bishop made no communication to them—and when by order of the Board of Trustees, a member of the board was appointed a committee to wait on the Bishop, to request that he would hand over to the Treasurer of the Seminary, the certificate of deposite of $1000 which was deposited in the Phenix Bank, in New York, in his own name alone, and which had been thus situated for seven months, and was now called for because the Bishop was sick, and the Trustees felt bound by a sense of duty to the Seminary to call for it, the Bishop sent it willingly, and sent with it, also, a written apology for having retained it so long; but as soon as the Trustees (not living in the city) had left the town, he made such statements on the subject, (or allowed others to make them in his presence and hearing) as left the impression on the minds of the persons addressed, and they stated publicly that the Trustees (mentioning the names of one or more of them) had forced out of the Bishop $1000, given to him in New York to lay out as he pleased in the purchase of books for the Seminary, and by the violent excitement had endangered his life, thereby increasing the excitement in Lexington.

Guilty in this—that the Bishop allowed statements to be made in his presence which produced the impression and increased the excitement; but in consideration of his then circumstances of health, the court acquit him of criminality therein.

Specification 14th.

After this, the parties mentioned as aggrieved in the 12th and 13th specifications, were entirely quiet, saying as little on the subject as possible, only to those of the church who came to them to inquire, and refusing to make statements to some of them. The Bishop continued the excitement, by assembling at his house parties, sometimes in private, to whom he made such representations as to mislead them for a time, and some of them until now; and to excite in them very unfavorable and unfounded views of those who had been his best friends, but whom he now openly called his enemies, a knot of conspirators, &c.

Guilty in this—that the Bishop continued the excitement by such representations as are charged, believing them to be true.

Specification 15th.

The Bishop after his publication of the fact, of the difficulties in relation to himself, was privy

to a conspiracy, to turn out certain members of the vestry of Christ Church, whom he had been representing as his enemies; and on the successful issue of that conspiracy openly triumphed, speaking of those who had voted for the persons against whom the conspiracy was aimed, as voting against him, and openly censuring some of the clergy for thus voting.

Guilty in this—that the accused was imprudent, without criminality.

Specification 16th.

The Bishop did not confine his triumph, nor his defamatory and unfounded representations to Lexington; but wrote to persons at a distance, in and out of the Diocese, in a similar way,—thus producing a violent excitement against them in all quarters.

Guilty in this—that the accused did carry on the correspondence charged, and was imprudent in so doing; but whether the representations were "defamatory and unfounded," since the persons referred to have not been on their trial, the court would go beyond its province in pronouncing.

Specification 17th.

Soon after the election of the vestry, mentioned in Specification 15, the Bishop called a meeting of the clergy in and about Lexington, at which he censured them for being opposed to him, and told them that if they differed from him in opinion, it was very indelicate to continue in office; thus attempting to prevent those in whom the Convention had placed confidence from serving it, because they differed in opinion with him, and could not approve of his conduct where they thought it was improper.

Not guilty, but unwise.

Specification 18th.

About the same time two reverend gentlemen from the West Indies, whom the Bishop had earnestly invited to come into the Diocese, of whom he had spoken as bringing with them the most unexceptionable testimonials,—whom he had pressed to become members of this Diocese, and to take their seats in Convention,—having applied to the Standing Committee for the necessary testimonials, and having obtained them and presented them to the Bishop, he, having ascertained that they disapproved of his conduct, refused to receive them, objecting in writing to the form of their testimonials as not being the proper one, though it was verbatim that provided by canon. This was done on the eve of Convention, and he thus excluded two votes, whereby, in all probability, he escaped presentment. After the Convention was over some time, he received one of the reverend gentlemen upon the very same testimonial, and lately received, also, the other on the same, they having been preserved and presented again.

Not guilty. There appears to have been a misunderstanding on all sides as to the provisions of the canons involved.

Specification 19th.

Having left Lexington, on his tour through the Diocese in April, the Bishop used means similar to those he had used in Lexington, in Danville and in other parts of the Diocese, to impress on the minds of the clergy and laity, the views he had already mentioned in relation to those whom he every where represented as his enemies, thereby violently exciting the minds of the Church against them.

Guilty of the facts alleged, except that of 'violently exciting the minds of the Church.'

Specification 20th.

On his arrival in Louisville, where the Convention was to sit, the Bishop openly triumphed and boasted that he had a majority of Convention. On the day of meeting, the Bishop claimed the right of determining on his sole authority what clergymen were entitled to seats, or were not, and accordingly handed to the Secretary a list of names, made out by himself, to be called as the roll of Convention instead of the printed lists as usual. The list handed by the Bishop consisted of eight clergymen besides himself, out of sixteen belonging to the Diocese; of which eight, five only were present, and four he knew were in his favor. There were five others, also, present, who were entitled to sit, but whose names were not on the list of the Bishop; of whom four were believed to be for a presentment; the whole manifesting a disposition to organize the Convention in such a manner as to prevent inquiry into his conduct.

Guilty in this—that the accused departed, without right, from the accustomed mode of organizing the Convention of Kentucky, and in persisting in his own plan was unwise and naturally caused excitement; though his conduct has this alleviation, that his plan of organization was most accordant with the principles of other dioceses, whilst that which he opposed was decidedly loose and objectionable.

Specification 21st.

The Convention having overruled this attempt, and having determined that the roll should be called from the printed list on the Journal of the General Convention, handed in by the Bishop himself, in 1835; the names were called, and six clergymen answered; whereupon, the Rev. Mr. Cleaver moved to appoint a committee by ballot, to consider the cases of such as claimed seats, whether clergy or laity. The Rev. Mr. Giddinge denied the right of Convention to appoint a committee, alleging that that power belonged to the Bishop; and as the Bishop did not disclaim this, in hopes of convincing Mr. Giddinge privately of his error, a motion was made to adjourn and seconded, which motion the Bishop refused to put.

Guilty in this—that the accused departed, &c. See decision on Specification 20th.

Specification 22d.

After a recess of Convention, the Rev. Mr. Giddinge moved, that certain principles which had been agreed on by himself and another member, should be adopted, in order to facilitate the organization of Convention. As soon as the paper was received, the Bishop protested against it, and claimed in writing "a right to present a list of the clergy entitled to seats in Convention, and of the parishes entitled to delegates, with a declaration that it will be his duty to decide upon these acts, should any difficulty attend the voting upon the resolution offered." During the debate which followed, the Bishop continued to claim the right to decide who should and who should not vote, and in order to give time for private and friendly discussion among the members, a motion being made to adjourn and seconded, the Bishop again refused to put the question—thus a second time violating the order of Convention.

Guilty in this—that the accused departed, &c. See decision on Specification 20th.

Specification 23d.

Notwithstanding the unavoidable excitement produced by these disorderly proceedings, the Bishop, on the assembling of Convention in the afternoon, again presented his list of clergy, to be read by the Secretary; and upon his declining to call the names thus presented to him by the Bishop, as not being a correct list of the clergy, and as not being the list determined on by a resolution of Convention in the morning, the Bishop declared that he would read them himself, and proceeded to do so; and although several times called to order by several of the clergy, he persisted in reading his list, and proceeded with the business of the Diocese with four clergymen as the Convention, while there were five more excluded by his mode of managing the matter, who could not take their seats without producing such disorder that they preferred retiring. The Bishop afterwards boasted that he had "out-generalled" them; that he was an "old campaigner," and would be too much for them.

Guilty in this—that the accused departed, &c. See decision on Specification 20th.

Specification 24th.

The Convention of 1836 having determined, after hearing what had been alleged against the Bishop, that there was not sufficient ground for a presentment of him for trial, by a vote of 7 to 6, the minority immediately endeavored to have matters so arranged as to restore peace in the Diocese, by proposing sundry measures; and among others, the providing a sufficient allowance for the Bishop, in order to detach him entirely from his parish in Lexington, and from the difficulties connected with it. But the Bishop, on his return to Lexington, not only continued to retain the parish, but acted in such a manner as to keep up the excitement, by calling together the vestry, and making partial statements, and by questioning others in such a manner as to bring out partial statements.

Guilty—without criminality.

Specification 25th.

Before he left Louisville, the Bishop attempted to assemble the vestry of Christ Church, with the intention of making representations to them on the subject of his difficulties, which he was prevented from doing in consequence of the members being of opinion that it would certainly increase the excitement.

Guilty—without criminality.

Specification 26th.

The Bishop, after his return from Louisville, showed the continuance of his enmity to those whom he had for some time called his enemies, in the face of the understanding at the close of Convention. He attempted to deprive the Rev. Mr. Caswall of his salary, which was raised for him, and had been regularly paid to his order, half yearly, before the trustees had acted on his case, and before any examination had been instituted; and although he was prevented from succeeding in his attempt, by the efforts of the trustees in behalf of Mr. Caswall, and by the force of public sentiment, Mr. Caswall received the amount due him at various times; the money being paid with great reluctance, and a part of it only a few days previous to the meeting of the Convention for the present year. He subsequently stated his determination to bring Mr. Caswall to trial, if three impartial presbyters could be found in the Diocese—and to refuse him clean dimissory letters.

Guilty in this—that the conduct of the accused, in regard to the salary of Professor Caswall, was unauthorized, and after the unanimous acquittal of the latter by the Board of Trustees, the representations in regard to him, as charged in specification 27th, were improper.

Specification 27th.

The Bishop, moreover, endeavored to deprive the Rev. H. Caswall of his professorship in the Seminary, on various and groundless pretences. He endeavored to induce the trustees to request him to resign, or to require him to show cause why he should not be removed. When they refused unanimously to request him to resign, the Bishop and Mr. Caswall both calling for an investigation; the Bishop brought charges against him, groundless or frivolous, and the trustees acquitted him unanimously. The Bishop, nevertheless, assembled a company of ladies at a friend's house in Louisville and made representations to them in relation to the Rev. Mr. Caswall, prejudicial to him.

Guilty in this—that the conduct of the accused, &c. See decision on specification 26th.

Specification 28th.

Two of the trustees, having become weary of such proceedings, and one having resigned, and the other in his own view, having been superseded, the Bishop appointed two others in their place, of whose devotion to him he was well assured: and having thus obtained a majority in the Board, and having determined to take "the boldest measures," as he himself declared, he called them together, and by a vote of 3 to 2, himself giving the casting vote, dissolved the Faculty, dismissed the professors, without summons, without complaint, and without notice of his intentions; and the next day, by the same vote of 3 to 2, himself giving the casting vote for himself, reinstated himself in his professorship.

Guilty in this—that the facts alleged are true; the measure not illegal, but exceedingly unwise.

Specification 29th.

When a part of the parish of Christ Church had formed a separate parish in Lexington, and had determined not to claim the right which the law gave them, to the use of the church, a proportionable part of the time, and were talking of building, the Rev. H. I. Leacock, then rector, in conversation with the Bishop, mentioned the propriety of his congregation aiding in building another church, as the old church had been quietly yielded to them. To this the Bishop replied with warmth, that they were schismatics, and deserved no aid, and would receive none with his consent—or words to that amount.

Guilty in this—the facts alleged are true, but of no importance.

Specification 30th.

During these transactions in Lexington, and afterwards in other parts of the Diocese, the Bishop made such representations in relation to the Church Advocate, and the Committee of Publication, as to injure its circulation, and to produce much excitement against the Committee—which representations were unfounded and defamatory.—Not guilty

Specification 31st.

When an attempt was made, immediately after Convention, to reunite the two parishes in Lexington, (and subsequently, also,) the Bishop threw difficulties in the way of it.

Not guilty.

Specification 32d.

The Bishop not only made efforts to discourage the Church Advocate, but endeavored, in a meeting of the Standing Committee, to have it discontinued—and that motion having failed, he voted against another to pay the expenses, as usual, as had been agreed on when Mr. Caswall undertook to edit the paper, and even voted against paying a bill then due—in consequence of which Mr. Caswall is now out of pocket some hundred dollars. And this he did, although the editing of this paper was given to Mr. Caswall as a substitute for his employment as assistant in Christ Church, which Mr. Caswall had given up to accommodate the Bishop—and although the Bishop had undertaken, when he called Mr. Caswall from his parish at Methuen, in Massachusetts, to pay him $300 a year, besides his $500 as professor; to be obtained as he (the Bishop) could, without looking to the parish for it.—Not guilty.

Specification 33d.

In the present year, the Bishop again attempted to interfere with the organization, &c., of the Convention, by complaining to one of the vestry in Louisville of the election of one of the delegates, of whom he did not approve—and endeavoring to have him instructed—by objecting to the right of several clergymen to seats, though the question had been determined in their favor at the last Convention—by asserting the right to seats for lay delegates who had been sent by parishes not yet entitled to be represented, and after they had been excluded by the unanimous report of the Committee, to whom the matter had been referred, and by the vote of Convention confirming that report.

Guilty in this—that the facts alleged are true, without criminality.

Specification 34th.

The Bishop, in a communication to this Convention has treated it with great disrespect, in alleging that many of its members, possibly a majority, have, "by many acts, most unequivocally declared that they have made up their minds unfavorably to" him; and on this ground objecting to a committee of the whole body going into an investigation of his case, in order to determine whether or not there is ground for presentment of him; although he had agreed that if any one felt in conscience bound to move for a presentment in Convention, he would throw no obstacles in the way of it.

Guilty in this—that the facts alleged are true, but excusable.

Specification 35th.

The Bishop has shown a disposition to prevent a final settlement of his case at the present Convention, the effects of which would be, to prolong the disturbed state of the Diocese, by threatening to challenge those who, in his view, were opposed to him, in order to exclude them from setting in committee of the whole; and by endeavoring to induce his friends to vote down the proposition for presentment without an investigation contrary to his express agreement, and also to the language of his circular, in which he declared that his "character was the property of the Church, and that he threw himself unreservedly on the Convention."

Facts proved, without guilt.

Specification 36th.

He has declared that a committee appointed by this Convention to inquire into the state of the Theological Seminary of the Diocese, and its money transactions, will be "resisted to the uttermost" in its attempt by himself and the other Trustees of the Seminary—and when called on by a committee appointed for the purpose, he refused to give them any information on the subject, thus under cover of the legal wording of the charter, *obtained by himself* for the benefit of the Diocese, setting at defiance the authority of this Convention over the Seminary of this Diocese; although, he himself appealed to the last Convention, to authorize and direct the removal of the Seminary to Louisville, thus himself acknowledging the authority of this Convention over its concerns.

Facts proved, without guilt.

Specification 37th.

He has refused, also, to give information, on the same ground to a committee appointed by this Convention to inquire into the legality of the proceedings of the Trustees in the dissolution of the Faculty of the Seminary; although, by charter, even a private individual has a right to inquire, a right which the Bishop himself admits—alleging to the committee, that he was only answerable to his conscience and to his God. Facts proved, without guilt.

Specification 38th.

When in consequence of this pretension of the Bishop, this Convention directed a committee to be appointed to apply to the Legislature for an alteration in the charter, of the legal wording of which the Bishop was so evidently determined to take advantage, he, at the same time that he professed to have no objection to lessening the Episcopal authority, endeavored to deter the Convention from proceeding by a virtual menace of a counter petition.

Facts proved, without guilt.

Specification 39th.

The Bishop refused to resign his rectorship of Christ Church, when four out of nine of his own Vestry voted to request him to do so, and when his resignation might have united the two parishes in Lexington.

Facts proved, without guilt.

Specification 40th.

When the investigation of Professor Caswall's case at Louisville had resulted in the acquittal of Mr. Caswall, by a unanimous vote of the Board, and when one of the trustees attempted to effect a reconciliation between the parties, at least so far that they might co-operate harmoniously in business, alleging that he had never failed of success in such attempts with men of honor, and that it would be strange if he did not succeed in the case of clergymen, Professor Caswall promptly acceded to the proposition, but the Bishop refused.—Guilty.

Specification 41st.

When some of the friends of the Bishop expressed their belief, that deaths which had occurred at short intervals in several of the families opposed to him were judgments from Providence, for their conduct to the Bishop, the Bishop openly concurred with them; the tendency of which was greatly to wound and exasperate the feelings of those who had been afflicted.—Guilty.

After a deliberate view of the evidence on all the specifications, under Charge 1st, the court acquit the accused of any guilt connected "with originating the present disturbed state of the Diocese," but find that from mistaken views of duty and expediency, he has assisted in keeping it up.

CHARGE II.

With mental reservation, equivocation, insincerity, duplicity, and making statements partial, contradictory, and untrue.

Specification 1st.

The same as Specification 3d of the 1st Charge.

Not guilty, except of a want of explicitness in his language.

Specification 2d.

The same as Specification 4th, of the 1st Charge.—Not guilty.

Specification 3d.

The same as Specification 5th, of the 1st Charge.—Not guilty.

Specification 4th.

The same as Specification 6th, of the 1st Charge.—Not guilty.

Specification 5th.

The same as Specification 7th, of the 1st Charge.—Not guilty.

Specification 6th.

The same as Specification 8th, of the 1st Charge.

Guilty of a careless and unauthorized statement, but acquitted of insincerity.

Specification 7th.

The same as Specification 9th, of the 1st Charge.—Not guilty.

Specification 8th.

The same as Specification 10th, of the 1st Charge.

Guilty in the application to persons and measures of language, the justice of which has not been proved.

Specification 9th.

The same as Specification 12th, of the 1st Charge.

Guilty in the application to persons and measures of language, the justice of which has not been proved.

Specification 10th.

The same as Specification 13th, of the 1st Charge.

Guilty in the application to persons and measures of language, the justice of which has not been proved.

Specification 11th.

The same as Specification 18th, of the 1st Charge.—Not guilty.

Specification 12th.

The same as Specification 30th, of the 1st Charge.—Not guilty.

Specification 13th.

When a fair was talked of in Lexington, the Bishop, in conversation with John E. Cooke, on the subject, agreed that they were abominable evils and destructive of the influence of religion over the minds of all, and especially of the young: while on the other hand, he spoke favorably of them to the ladies who were anxious to have one, and advised them to go on.

Guilty of inconsistency—reconcileable, however, with honesty.

Specification 14th.

When the Bishop had been at home a short time, after his return from the East, in 1835, he was reminded that he had published in one of the papers, that he had received more than enough to pay for the Seminary, and was asked where the money was. He, thereupon, began to count up, but made out only $8000, or thereabouts; whereas, the purchase money amounted to $9000. The ninth or last thousand of the purchase money, the Rev. Mr. Peers had given to the Seminary for the purpose of purchasing a library; but he was particularly careful to require that this $1000 should be actually raised and actually laid out as he directed. The Bishop having made out but $8000, and the obligation to raise $9000 being positive, he was asked for the $1000 given to the Seminary by the Rev. Mr. Peers. He replied that it was in New York, in Bank, viz. The $1000 given by the Presbyterians to buy books. It was observed that that could not be used to pay for the buildings. The Bishop replied, that the $1000 yet due Rev. Mr. Peers for the purchase, he had given to buy books—and as the $1000 given by the Presbyterians was to buy books, it was the same thing. J. E. Cooke still objecting to that view of the matter—among other things, that in this way the Seminary would have but $1000 to buy books, whereas, it ought to have $2000—he at length asked the Bishop, why he was directed to mention $9000 as the sum to be raised if $8000 was enough. The Bishop replied that that was all humbug. Whereupon, J. E. Cooke asked if they had sent him to humbug the New Yorkers, and observed that he did not understand being sent on such expeditions. To this the Bishop made no reply, and offered no explanation of the offensive word humbug, and did not say to whom he alluded, of the different parties concerned in the transaction, in using the term.

Guilty in this—that the facts alleged are true and the court cannot reconcile them with propriety or justice. It is believed, however, that the accused did not urge his view, with regard to the money, after it was objected to.

Specification 15th.

On the 5th April, 1836, the Bishop wrote to the Rev. Mr. Peers, that "a few of the clergy, headed by Dr. Cooke had made a violent assault upon my character, with intent of driving me from the Diocese," and urging him to "stand by his Bishop whilst assailed in a manner so violent, for no real cause but that he would not succumb to a harsh lay archiepiscopal influence, in aggressive measures to thrust Episcopacy, or rather high Churchmanship, down peoples' throats."

Guilty of the letter as cited—contents of the citation not proved.

Specification 16th.

The Bishop being fully aware that his moral character was implicated in the objections entered against him, and that these were the true causes of the difficulties existing between him and others, gave an untrue account of the nature and cause of them to several persons.—Not guilty.

Specification 17th.

The Bishop alleged in a letter to the Rev. Mr. Peers, dated April 19, 1836, that J. E. Cooke "met him on his return from the East, with infinite suspicion, ceaseless captiousness, and most humiliating vexations," which charge is not true.

Guilty of the letter as cited, contents of the citation not proved.

Specification 18th.

The Bishop alleged in the same letter, that, in the conversation on the subject of transferring the Church Advocate to the care of the Rev. Mr. Caswall, he insisted that J. E. Cooke should attend to the paper till the end of the year—and that he would not yield an inch; whereas, the arrangement was made by the Bishop and J. E. Cooke, at the time spoken of, and was acted on in a short time after by the Bishop as one of the Committee of Publication.—Not guilty.

Specification 19th.

The Bishop alleged in the same letter, that "at the very first meeting, two little pieces of his, commending the Religious Souvenir and the Walk About Zion, in order to encourage religious reading, were both rejected, on the sole ground, that the editor and author were low Churchmen," which statement was not true.

Guilty of the letter as cited—contents of the citation not proved—no evidence of insincerity.

Specification 20th.

The Bishop states in the same letter, that he had said to those who had inquired of him, on his tour through the Diocese, that he had no control over the Church Advocate, and that it was "entirely in the hands of the knot opposed to him;" whereas, he had an obsolute veto on every article proposed to be inserted in it.

Guilty, without criminality.

Specification 21st.

The Bishop asserts in the same letter, that "he had not been able to draw one word of advice from any one of them for two months," which was not true; inasmuch as he could at any time have had the Standing Committee called, and as when the Committee met three weeks before, he did not ask their advice.

Guilty, without criminality.

Specification 22d.

The Bishop wrote in the same letter, that "the first objection (made against him) is, that he was never sincere in wishing Smedes to come." This is not true. This was not one of the objections made to him at any time by the persons he alludes to, in their communications to him in January, February, and March, 1836.

Guilty, without criminality.

Specification 23d.

The Bishop alleges in the same letter, that John E. Cooke made a dead set on "Dr. Pinckard, T. Boswell, Mr. Incho and Mr. McAlister, to convince them that he was the worst of men." This is not true.

Guilty of the letter as cited—contents of the citation not proved.

Specification 24th.

The Bishop in the same letter alleges that "the Standing Committee voted him $50 a year, (little more than half his bill) for postage."—This is not true.

Guilty of the letter as cited—contents of the citation not proved.

Specification 25th.

The Bishop alleges, that Dr. Cooke threatened that he would not much longer come forward to communion if the Bishop persisted in giving the invitation every where usual, viz. to persons of all denominations to partake of it. This is not true.

Guilty of the letter as cited—contents of the citation not proved.

Specification 26th.

The Bishop asserted to gentlemen in Louisville, that the arrangement for the publication of the Church Advocate (under the charge of an editorial committee of four, of which himself was one,) had never met with his approbation; that he was not present when the resolution was adopted, which gave each member of the committee power to exclude any piece; and that he barely assented to the regulation some three or four weeks afterwards. Whereas, the arrangement was made at the same time that the transfer of the property was made, by himself and J. E. Cooke, in presence of several clergymen.

Not guilty.

Specification 27th.

The Bishop declared that his refusal to pay Professor Caswall's salary was caused by Mr. Caswall's speaking improperly of him, at Mr. Brand's; and that it was not made before the 7th or 8th of July, when it can be proved that he refused prior to the conversation at Mr. Brand's, on the morning of the 2d of July.

Not guilty.

Specification 28th.

The Bishop told one of his parishioners, in exculpation of himself, that it was not *he*, but the trustees who dismissed Professor Caswall; when the proposition to dismiss the Faculty came from the Bishop himself, and was carried by his giving the casting vote.—Not guilty.

Specification 29th.

The Bishop stated in March, 1837, that he returned from Louisville after the "outward" reconciliation which took place at the close of Convention of last year, "with a determination to work on as before;" whereas, in a letter to a gentleman in Louisville, dated Dec. 5th, he declared that he had resolved upon Mr. Caswall's removal nine months previous, and had never changed his purpose.

Guilty without criminality—incautious language is proved without evidence of wrong intention.

Specification 30th.

The Bishop stated in the church, at Louisville, just before the last Convention, that he had not understood before what charges were alleged against him; when he had repeatedly stated them on his diocesan tour, and also in letters.

Guilty without criminality—incautious language is proved without evidence of wrong intention.

Specification 31st.

At the investigation in March, 1837, he said "he thanked God, that now for the first time, he had an opportunity to speak in his own defence;" when he had had such an opportunity before the Committee of the Whole, at last Convention, and did then actually defend himself by making explanations through his friends.

Guilty without criminality—incautious language is proved without evidence of wrong intention.

Specification 32d.

The Bishop recently told a qestryman of St. Paul's Church, Louisville, that "he had been tried twice and acquitted twice;" and "that he was not willing to be tried again;" when he had never been tried at all, and had signed a written agreement that he would, on certain conditions, throw no obstacle in the way of a presentment by the present Convention.

Guilty without criminality—incautious language is proved without evidence of wrong intention.

Specification 33d.

The Bishop in a communication to Convention a few days since, said that he "now publicly and officially demanded what he had always called for, a trial by his peers," which is not true, he having uniformly opposed all efforts to bring him to trial.

Guilty without criminality—incautious language is proved without evidence of wrong intention.

Specification 34th.

The Bishop proposed at one time to call the Theological Seminary the Wickliffe Seminary, after the Reformer, with the hope, as he declared, that R. Wickliffe, Esq., of this city, would consider it to be named for him, and thereby be induced to make it a donation.

Guilty.

Specification 35th.

The Bishop suppressed a very important portion of a letter from a member of the vestry of Christ Church, Louisville, to himself, respecting the Rev. Mr. Leacock, written at a time when said vestry were meditating on giving Mr. Leacock a call; while he stated to Mr. Leacock that he had sent him a copy of said letter, which omission was calculated to deceive the Rev. Mr. Leacock, and defeated the end for which the letter was written.

Guilty of the facts alleged, an evil motive not appearing, but indiscretion manifest.

Specification 36th.

Within a few days after the adjournment of the last Convention, the Bishop assembled his vestry in Lexington, and caused to be made to them a partial statement of the fact, in relation to the events which had transpired at the Convention; which statement was calculated and had the effect to deceive the vestry, in regard to the real state of things at the close of Convention, and to provoke feelings of exultation and triumph, as well as sarcastic expressions, the most unfavorable to peace; which feelings and expressions the Bishop not only did not attempt to repress, but by silence and his conduct, countenanced and encouraged.—Not guilty.

Specification 37th.

The Bishop has made an improper use of letters, said to be confidential, by giving partial extracts from the same, the effect of which has been to disguise the true meaning of the writers, and to bring their influence to bear injuriously upon those whom he considered his enemies; for example, the letters of one of his brother bishops, and of a member of the Board of Trustees residing in Louisville.

Not guilty—further than of making an unauthorized use of confidential letters.

Specification 38th.

The Bishop stated, as a reason for his refusal to attend the meetings of the Faculty, that he had been advised by one of his own order not to do so, which, when he was charged by a friend of the gentleman's alluded to with misrepresenting, the Bishop acknowledged it was erroneous, and promised not to make the statement again in his vindication.

Not guilty—further than of misunderstanding.

Specification 39th.

The Bishop stated, in a letter to a member of the Board of Trustees, that the Faculty had seized or made opportunities to trample his feelings under foot, and that it was not safe for him to meet with them, as he should thereby throw himself amongst enemies, who were disposed to show him no quarters, with the fearful odds of 4 to 1; the whole of which was untrue.

Guilty of the letter as cited, with much to extenuate.

Specification 40th.

The Bishop has directly and indirectly sanctioned a misstatement which has been productive of as much mischief as almost any other, by which the Standing Committee is charged with having advised the Bishop to resign; whereas the Standing Committee positively refused by a vote to give him such advice.

Guilty—but the court can easily suppose a misunderstanding.

Specification 41st.

Some time after his return from Convention, in July, the Bishop stated, in a letter to the Rev. Mr. Cleaver, that he had determined that Mr. Caswall's salary should not be touched, and that things were to go on as before; whereas, in a letter dated December 5th, to a trustee in Louisville, he avows that he had determined, nine months previous, to have him dismissed from office, and that he had never changed this determination.

Facts proved without guilt.

Specification 42d.

The Convention appointed a committee to inquire into the legality and equity of as much of the proceedings of the Board of Trustees as relates to the dissolution of the Faculty; and that Committee having reported, that the proceedings were illegal, the Bishop endeavored to influence the mind of the chairman of the Committee, and succeeded so far as to cause him to move a reconsideration of the vote, receiving the report, under the impression that it was not supported by the facts stated. This he (the Bishop) did by sending to the member of the Committee above alluded to, after conversing with him, certain extracts from letters which passed on the subject between the Bishop and a member of the Board of Trustees; which extracts were not correctly stated; and the correctness having been denied by a member of Convention, the Bishop certified that they were correct, when, on comparison, it was discovered that they were not.

The extracts alluded to are, in the judgment of the court, defective, but it does not appear that the Bishop supposed them so. There certainly was room for a difference of opinion.

After mature consideration of the evidence to the several specifications under charge 2d, the court find the accused not guilty of the charge; at the same time that they cannot acquit him of having sometimes, in seasons of mental excitement, used language in a manner so careless and indiscreet as naturally to expose him to a suspicion of insincerity, which a wide-spread and long-established reputation contradicts.

CHARGE III.

With defaming and persecuting the clergy and official laymen of the Diocese.

Specification 1st.

The same as specification 8th, to the 1st charge.

Guilty of the allegation as charged—the ground of the allegation not proved.

Specification 2d.

The same as specification 10th to the 1st charge.

Guilty of undue excitement, and of language too severe, but not without extenuation.

Specification 3d.

The same as specification 12th to the 1st charge.

Guilty in this—that, through the students and others, he contributed to the public excitement.

Specification 4th.

The same as specification 13th to the 1st charge.

Guilty in this—that the Bishop allowed statements to be made in his presence, which produced the impression, and increased the excitement; but, in consideration of his then circumstances of health, the court acquit him of criminality therein.

Specification 5th.

The same as specification 29th to the 1st charge.

Guilty in this—the facts alleged are true, but of no importance.

Specification 6th.

The same as specification 30th to the 1st charge.—Not guilty.

Specification 7th.

The same as specification 15th to the 2d charge.

Guilty of the letter, as cited—contents of the citation not proved.

Specification 8th.

The same as specification 16th to the 2d charge.—Not guilty.

Specification 9th.

The same as specification 17th to the 2d charge.

Guilty of the letter, as cited—contents of the citation not proved.

Specification 10th.

The same as specification 19th to the 2d charge,

Guilty of the letter, as cited—contents of the citation not proved—no evidence of insincerity.

Specification 11th.

The same as specification 20th to the 2d charge.

Guilty—without criminality.

Specification 12th.

The same as specification 21st to the 2d charge.

Guilty—without criminality.

Specification 13th.

The same as specification 23d to the 2d charge.

Guilty of the letter, as cited—contents of the citation not proved.

Specification 14th.

The same as specification 25th to the 2d charge.

Guilty of the letter, as cited—contents of the citation not proved.

Specification 15th.

The Bishop alleges, in the same letter to the Rev. Mr. Peers, before mentioned, of April 9th, 1836, that "Dr. John E. Cooke has contrived to get the purse-strings into his hands. He is treasurer of every thing;" when he had himself appointed him treasurer.

Guilty of an unauthorised insinuation against Dr. Cooke.

Specification 16th.

The Bishop alleges in the same letter, the following complaint against J. E. Cooke: "Twenty dollars were sent me from Henderson, towards the support of the Episcopate. Distressed as I was for money, I sent it round to him, and when the order which he will honor will be given for it I cannot say." In this statement, the Bishop insinuates that the money had been improperly withheld from him, when it has always been subject to his order, which has never been presented—and when J. E. Cooke was continually advancing money to the Bishop for himself and others, out of his private funds.

Guilty of the letter as cited—contents of the citation not proved.

Specification 17th.

The Bishop alleges in the same letter as follows: "The Standing Committee voted me $50 a year (little more than half my bill) for postage. I sent a quarter's bill of $25 round to him (J. E. C.) to be paid—no money in the treasury—no proper order." In this, the Bishop insinuates again, that J. E. Cooke had improperly withheld money from him, which he ought to have paid; whereas the Standing Committee had not made any such allowance, and paying it would have been improper, if there had been money in the treasury. Secondly, there was no money in the treasury—and thirdly, the disposition imputed, to refuse the Bishop, could not have existed, as J. E. Cooke at the very time, had left in the hands of the Treasurer of the parish, for the use of the Bishop, one half of the sum of $200 for which he had the Bishop's order on the parish, and which had been long due.

Guilty of the letter as cited—contents of the citation not proved.

Specification 18th.

At the close of the meeting of the Board of Trustees, at which the Rev. Mr. Peers (believing himself officially bound to do so) moved an investigation of the conduct of the rector, the Bishop told Mr. Peers that he could hold no further intercourse with him. He, also, circulated the statement, greatly to Mr. Peers' prejudice, that he had made unfounded and cruel charges against his Bishop; sending this statement in a letter to one of his clergy, desiring him to make it known in Louisville, where Mr. Peers resided; and when the Rev. Mr. Peers demanded a trial in order that his innocence or guilt might be canonically ascertained, the Bishop refused it, alleging that there

was no law authorizing such a demand. A few months afterwards, when the Bishop stated in writing two other charges of very serious import against Mr. Peers, the demand was again renewed and again repeatedly refused, notwithstanding that Mr. Peers' reputation was materially suffering from the Bishop's having sanctioned said charges. At length, the Bishop being informed that an accepted report of the last General Convention so construed the 37th Canon, as to authorize the demand for an investigation, on the part of any clergyman who felt himself aggrieved, complied with Mr. Peers' wish, and agreed that the opinion of two other bishops then present, (although they could not constitute a legal tribunal,) as to the necessity of a trial in the case of Mr. Peers, should be equivalent to a decision on this point, obtained in a canonical way. The bishops, after deliberate investigation, having given as their opinion, that there "existed no necessity to order a trial in the case of the Rev. Mr. Peers;" and having stated as an independent fact, that "the Rt. Rev. Bishop of the Diocese had withdrawn his charges and specifications against the Rev. Mr. Peers:" Bishop Smith countenanced a report which was industriously circulated, that the bishops had not given Mr. Peers an unqualified acquittal: which statement is untrue: inasmuch, as one of the two bishops alluded to above, "expressing 'at the same time" what he conceived to be the sentiments" of the other, instead of saying that Mr. Peers was spared through Bishop Smith's clemency, in withdrawing his charges against him, expressly declares, in a letter to Mr. Peers, "our opinion was made up from the evidence laid before us, in the investigation of the difficulties between yourself and Bishop Smith. That opinion was expressed in terms plain and unequivocal, that there existed no necessity to order a trial in your case. The expression of this opinion, in a written form, was handed to the parties and must speak for itself. As to the withdrawal of charges preferred against you by Bishop Smith, it was his own act, and was done after the investigation was finished. No one has a right to say that our opinion was predicated upon this procedure." Again he says, "the Bishop was mistaken in supposing that our opinion was grounded on his withdrawal of the charges against you."

Withdrawn by consent of both parties.

After mature deliberation upon the evidence to the several specifications under charge 3d, the court find the accused not guilty of the charge, at the same time that they cannot acquit him of a beligerent attitude and deportment towards the persons referred to, which, though honestly believed by him to be warranted and necessary, was uncalled for.

CHARGE IV.

Illegal and arbitrary conduct in office, and improper use of official influence.

Specificatian 1st.

In declaring to a trustee, that let the trustees of the Seminary make what laws they might, the Seminary must go on—and should go on.

Guilty without criminality—specification of no importance.

Specification 2d.

The same as specification 18th, of the 1st charge.

Notguilty—there appears to have been a misunderstanding, on all sides, as to the provisions of the canons involved.

Specification 3d.

The same as specification 20th, of the 1st charge.

Guilty of this—that the accused departed, without right, from the accustomed mode of organizing the Convention of Kentucky, and in persisting in his own plan was unwise and naturally caused excitement; though his conduct has this alleviation, that his plan of organization was most accordant with the principles of other dioceses, whilst that which he opposed was decidedly loose and objectionable.

Specification 4th.

The same as specification 21st of the 1st charge.

Guilty in this—that the accused departed, &c. See decision on specification 3d.

Specification 5th.

The same as specification 22d of the 1st charge.

Guilty in this—that the accused departed, &c. See decision on specification 3d.

Specification 6th.

The same as specification 23d of the 1st charge.

Guilty in this—that the accused departed, &c. See decision on specification 3d.

Specification 7th.

The same as specification 26th of the 1st charge.

Guilty in this—that the conduct of the accused in regard to the salary of Professor Caswall was unauthorized, and after the unanimous acquittal of the latter by the Board of Trustees, the representations in regard to him as charged in specification 27th, were improper.

Specification 8th.

The same as specification 27th of the 1st charge.

Facts proved without guilt.

Specification 9th.

The same as specification 28th of the 1st charge.

Guilty in this—the facts alleged are true—the measure not illegal, but exceedingly unwise.

Specification 10th.

The same as specification 30th of the 1st charge.

Not guilty.

Specification 11th.

The same as specification 32d of the 1st charge.

Not guilty.

Specification 12th.

The same as specification 33d of the 1st charge.

Guilty in this—that the facts alleged are true without criminality.

Specification 13th.

The same as specification 34th of the 1st charge.

Guilty in this—that the facts alleged are true but excusable.

Specification 14th.

The same as specification 35th of the 1st charge.

Facts proved without guilt.

Specification 15th.

The same as specification 36th of the 1st charge.

Facts proved without guilt.

Specification 16th.

The same as specification 37th of the 1st charge.

Facts proved without guilt.

Specification 17th.

The same as specification 28th of the 1st charge.

Facts proved without guilt.

Specification 18th.

The same as specification 15th, of the 1st charge.

Guilty in this—that the accused was imprudent without criminality.

After mature consideration of the evidence to the several specifications under charge 4th, the court acquit the accused of so much of the charge as refers to illegal conduct in office, but find that the imputation of arbitrary conduct in office is just in this, that in some cases his acts, though believed by him to be right, were not sufficiently conciliatory.

CHARGE V.

Arrogating unreasonable privileges, and making unbecoming demands on the grounds of the Episcopal office.

Specification 1st.

Same as the specification 17th to charge 1st.

Not guilty, but unwise.

Specification 2d.

The Bishop complained of it as an outrageous and atrocious insult that the Standing Committee should think of advising him to resign, although a majority of that body believed he ought to resign.

Guilty of the complaint as charged, but the court cannot impute blame.

Specification 3d.

By saying, that for a Standing Committee to advise a Bishop to resign, was as preposterous as for a cabinet to advise a king to abdicate.

Guilty of the words charged, without blame.

Specification 4th.

The Bishop charged as an insult, that a *deacon* should undertake to speak to him in relation to his misconduct, though he went to him under the impression that it was his duty, according to the injunction "if thy brother offend, go to him and tell him his fault, between thee and him alone."

Guilty of the facts alleged.

Specification 5th.

The Bishop charged as an outrageous assault, that two members of the Standing Committee went afterwards with the above deacon, to speak to himself upon the same subject, having in view no more than to attempt an amicable arrangement.

Guilty of undue severity and of language too excited, but not without extenuation.

Specification 6th.

The Bishop claimed of two of the persons alluded to in specification 5th, that they should not believe any thing said to his disadvantage, however strongly supported by testimony.

Guilty, but no importance attached.

Specification 7th.

He asserted that he who should *listen* to any thing said against him, was as culpable as his enemies.

Guilty, but no importance attached.

Specification 8th.

He claimed a right to sit in the meetings of the Standing Committee, when they wished to be alone, and persisted in sitting and interfering with their consultations, when informed that they wished to deliberate alone.

Guilty through misunderstanding canonical rights.

Specification 9th.

He objected on one of those occasions to the President of the Standing Committee voting on a question before that body.

Guilty through misunderstanding canonical rights.

Specification 10th.

He assumed, on different occasions, authority to make regulations in the Seminary, without consulting the rest of the Faculty.

Guilty of the facts substantially as laid, but without blame.

Specification 11th.

He made decisions in cases of alleged misconduct among the students, of his own authority, without informing the Faculty on the subject.

Guilty of the facts substantially as laid, but without blame.

Specification 12th.

When accidentally informed of this, one of the members of the Faculty inquired in a meeting of the Faculty, of the grounds on which he had decided: whereupon, he cast reflections on the whole body.

Guilty of the facts substantially as laid, but without blame.

After mature consideration of the evidence to the several specifications under charge 5th, the court find the accused not guilty of the charge; but that under a misunderstanding of his canonical rights, he did claim privileges not belonging to his office.

CHARGE VI.

In conducting the moneyed and other business operations of the Diocese in a loose and improper manner, and disregarding obligation in money matters.

Specification 1st.

Making promises to sundry clergymen of aid as missionaries, to a large amount, and failing to pay year after year—and yet continuing to hold out the expectation of payment—in opposition to the advice and opinion of official men with whom he was associated.—Not guilty.

Specification 2d.

When one of the trustees urged that the Treasurer of the Seminary should be required to open an account for the several purposes of purchasing buildings, finishing a library, aiding students, &c., so that every one who contributed should be satisfied that his money should be applied to the object he preferred, the Bishop opposed the measure; and although carried against him, insisted that he would use the money given for whatever purpose there should be a call—and he has acted on the principle, until, at the present time, above $3000 given for purchasing a library, are nearly all used for other purposes.

Not guilty.

Specification 3d.

Using $789 of the money collected for the Seminary in New York, for his private purposes, (besides the sum of $405 charged for his expenses for travelling, &c.) and, when a clergyman who was a trustee, remonstrated with him on the subject, declaring that he was laboring for the Church, and was the servant of the Church, and should never think it wrong to use any money in his hands, belonging to the Church for his necessary purposes.

Guilty in this—that the facts alleged are true, but the accused under the circumstances free from blame.

After mature consideration of the evidence to the several specifications under charge 6th, the court find that the accused is not guilty of the charge.

Having thus pronounced upon the several charges and specifications, the court think it proper in justice to the accused to say, that, in consequence of the fact that many specifications have been taken from and proved by the contents of one single letter of the accused, to the Rev. Mr. Peers, on each of which specifications, by itself, the court have been required to decide, thereby necessarily aggravating the appearance of wrong on the part of the accused, as if each specification referred to a separate and distinct act, it should be distinctly borne in mind, that the several specifications referred to, amount only in effect, to one act, as they all depend on one letter, written under one state of mind, *that letter, however, not in the judgment of the court properly confidential*, as has been averred.

The court cannot but further say, that while they think the spirit of those concerned in the prosecution has been unjustly condemned, there has been enough on both sides, of the results of human infirmity, and especially enough there has been in the peculiar circumstances in which the accused has long been placed, to call for, from both parties, towards each other and from the community in general, much kind, charitable and extenuating consideration.

The court, moreover, express the earnest hope that for the peace of the Church and the spiritual good of all concerned, the parties to this issue and their friends respectively, will scrupulously avoid whatever may tend in any way to renew the controversy.

In conclusion, the court consider that in the publication of so much of this sentence as contains an opinion of guilt and expressions of the censure of the court, the accused has received the merited admonition and penalty, and are now, therefore, prepared to reinvest him with his robes of office, and receive the Rt. Rev. Benjamin B. Smith as Bishop of the Diocese of Kentucky, within the rails of the altar and reinstate him in their affectionate confidence.

CHARLES P. MCILVAINE,
Bishop of the Diocese of Ohio and President of the Court.
JACKSON KEMPER,
Missionary Bishop of the Prot. Epis. Ch. for the States of Missouri and Indiana.
SAM'L. A. MCCOSKRY,
Bishop of the Diocese of Michigan.

THE CHURCHMAN.

SATURDAY, DECEMBER 2, 1837.

NOTICE

Is hereby given, that Mr. R. P. WILLIAMS has been duly authorized to solicit subscriptions to "*The Churchman*," in the city of New York.

SENTENCE OF THE COURT IN THE CASE OF BISHOP SMITH.—On the authority of private information and of a paragraph in the Lexington Intelligencer we have stated in vague terms the result of Bishop Smith's trial. We accompanied this statement with the judicious request of the court that the public journals of the Church would exclude from their columns all *ex parte* statements and comments. We expressed our determination rigorously to adhere to this request, adding, that when the formal declaration or sentence of the court was received we should insert it without a word of comment. To the determination then expressed we have closely adhered: we have offered no opinion, no comments, nor done aught to violate the position of strict neutrality. The pledge then given we now redeem; and having received the published and authorized declaration of the court, we now submit it to our readers without a word of comment.

It is not improper, though perhaps it is unnecessary, to remind the reader, that the Sentence of the Court is the document from which he is to form his opinion in the premises. The paragraph from the Lexington Intelligencer (inserted by us with a *caveat*) has created an erroneous impression, inasmuch as, to borrow the words of the Gambier Observer, it has "published language as having been used by the court in their sentence, which we do not find in that document."—Let the Sentence of the Court speak for itself.

A new and beautiful edifice, called Christ Church, was consecrated at Andover, Mass., on Tuesday, October 31st, by the Rt. Rev. A. V. Griswold of the Eastern Diocese. Prayers were read by the Rev. Dr. Morss, assisted by the Rev. Mr. Clinch, and an admirable sermon preached from 1 Kings viii. 18, by the Rt. Rev. Bishop. Services were also held in the afternoon and an excellent sermon from Rev. Dr. Morss. The following day the Rev. Mr. Fuller, formerly of Litchfield, Conn., was instituted rector by Bishop Griswold, and sermons were delivered, morning and afternoon, by the Rev. Messrs. Edson and Stone, and in the evening by the reverend rector, to full and attentive congregations, who seemed much pleased with the services of the Church and the different discourses. The building is of Grecian architecture, finished in beautiful taste, with carpeted aisles, and furnished with a splendid organ from the manufactory of Mr. R. P. Morss, of Newburyport. A set of rich and expensive lamps was provided by the munificence of an individual belonging to the parish, and a fine toned bell from another. It gives us pleasure to testify to the liberality of this small society, and their perseverance through many obstacles to build a temple surpassing in beauty many in our large cities, founded upon the apostles and prophets, JESUS CHRIST being the chief corner-stone.

REMEMBER THE POOR.—The want of employment among this class of persons has been severely felt for some months past. To this want, which still continues, are now added the increased expenses of the season. More clothing and fuel are the only antidotes to the chilling blasts of winter.

Applications for the relief of the sick, and from the desolate and poor widows of our city, are beginning to increase, and have already become painful to our city missionaries. The funds which they received last year for this purpose have all been expended, and for more than two months our missionaries have advanced from their own resources, unwilling to call for aid until winter itself should furnish the argument for its necessity. They now need help, and let those who hear it "Remember the words of the LORD JESUS, how he said, It is more blessed to give than to receive."

EASTERN DIOCESE.—We have received the Journal of the Convention for 1837. A portion of its proceedings has been already published in our columns. The Chronicle of the Church gives the following summary copied from the Bishop's address. Confirmations, 390; new churches consecrated, 5; ordinations, priests, 7—deacons, 8; candidates, 18; clergymen received into the Diocese, 3; clergymen who have removed from the Diocese, 19.

ST. ANDREW'S CHURCH, PITTSBURGH.—The Episcopal Recorder states that the Rev. Dr. Keith of Alexandria has accepted the rectorship of St. Andrew's Church, Pittsburgh, and is to take charge of it on the 1st of April. The congregation is a new one and was formed last spring.

DR. WAINWRIGHT'S PAMPHLET.—The Christian Witness corrects an error into which we fell in our notice of Dr. Wainwright's pamphlet.

"The 'proposed measure' of choosing an 'assistant bishop by the Convention of the Eastern Diocese,' was not 'defeated,' as the editor of the Churchman states, but was *sustained* by a vote of 48 in the affirmative to 16 in the negative. No proposition was made to go into an election at that session of the Convention; of course it 'adjourned without electing an assistant.' Before the adjournment, however, the two following resolutions were passed. By placing them together, we shall secure a right understanding of them.

Resolved, That the assistant bishop, whenever elected, be chosen by the Convention of the Eastern Diocese.

Resolved, That this Convention, when it adjourns, adjourn to meet in St. Paul's Church, Boston, on the 10th day of January next, for the purpose of choosing an assistant bishop of this Diocese, and that notice be given of such adjournment by the Secretary to the clergymen and parishes of the Diocese."

ZION CHURCH.—A correspondent of the New York American states that all the seats in the galleries of Zion Church have been declared free to all who may choose to occupy them.

TO CORRESPONDENTS.—Several communications intended for insertion this week are deferred to our next. Notices of books and some editorial articles have been also deferred.

INTELLIGENCE.

CONFIRMATIONS IN NEW YORK AND BROOKLYN.—Bishop Onderdonk proposes holding the annual confirmations in New York and Brooklyn, for the ensuing season, as follows:—

Advent Sunday, December 3, St. Peter's Church, *Brooklyn*.

Third Sunday in Advent, December 17, Grace Church, *New York*.

Sunday after Christmas, December 31, St. Philip's Church.

Second Sunday after Epiphany, January 14, All Saints' Church.

Fourth Sunday after Epiphany, January 28, the Church of the Nativity.

Septuagesima Sunday, February 11, St. Mary's Church, *Brooklyn*.

Quinquagesima Sunday, February 25, St. Bartholomew's Church, *New York*.

Second Sunday in Lent, March 11, Calvary Church.

Fourth Sunday in Lent, March 25, St. Timothy's Church.

First Sunday after Easter, April 22, the Church of the Messiah.

Second Sunday after Easter, April 29, St. Ann's Church, *Brooklyn*.

CLERICAL CHANGE.—The Rev. Bethel Judd, D. D., late a presbyter of the Diocese of Connecticut, having removed into this Diocese, with a letter of dismission, and been here received, has changed accordingly his canonical residence, and become the rector of St. John's Church, Ithaca, Tompkins county.

Central Bible and Prayer-book Society.—We readily comply with the request of the committee to place the circular which follows in the columns of the Messenger. We hope it will attract more than a passing attention, and insure a prompt and efficient support. There is one particular alluded to in this document well deserving an early regard. It speaks of the near approach of the time when, according to the contemplated division of the Diocese, the Church in this section of the state will be called upon in a more direct manner to sustain her own institutions. Anticipating this change in our affairs, it will be well to make a beginning of exertions with a view to our future wants.

To the clergy and parishes of the central part of the State of New York.

Brethren,—At the annual meeting of the Bible and Common Prayer-book Society of the Central Part of the State of New York, held at Manlius, July 12, the following resolution was passed by the Board of Managers.

Resolved, That a committee of two be appointed to address a circular to the clergy and parishes within the territorial limits of the Society, at such a time as in their discretion they shall deem it expedient, setting forth its objects, means, and wants, and inviting their zealous co-operation in extending its benefits.

To carry this object into effect, the committee then appointed take the liberty of addressing you at this time upon the subject of the foregoing resolution.

The objects of this society announced generally by its title, are more particularly set forth by the preface to the constitution:—'This society was formed at Manlius, in July, 1820, and known by the name of 'The Bible and Common Prayer-book Society of the Eastern Section of the Western District.' In consequence of the general distribution of the Bible by the laudable exertions of others, and of the pressing demands for the Book of Common Prayer, the attention of the society since its commencement has been chiefly turned to the distribution of that invaluable manual of devotion.' Its object is to supply feeble and infant parishes with Prayer-books, and by this means not only to furnish those who really desire, but are unable to obtain them, but also to extend a knowledge of the doctrines and worship of our Church among the inquiring, the prejudiced, and the uninformed.

The means, however, of effecting this object have been hitherto very inadequate to the end proposed. The contributions to its funds during the last six months amounted to scarcely one hundred dollars.

The wants of the society therefore may be summed up in the want of "a zealous co-operation on the part of the ministers and members of our Church" in extending its benefits. It wants on the part of the clergy an active interest in its affairs, a personal attendance at its meetings, and an appeal to the liberality of their respective congregations. On the part of the laity, it wants that earnest interest in the cause of pure religion and the extension of the Church of GOD, whose best evidence is active exertion and liberality. And, above all, it wants the devout prayer of all to Him without whom "nothing is strong, nothing is holy," that he would hallow the hearts of those who labor, and graciously grant a blessing on their labors.

We appeal to you, therefore, brethren, for your sympathy and aid in upholding the interests and extending the operations of this society. Such cheering evidences of its usefulness, even with its present circumscribed means, were exhibited at our last annual meeting, as to afford the most encouraging motives to proceed, even should our means not be increased. But we have reason to believe that if properly sustained, a field of great and growing usefulness is opened for its exertions. There are circumstances which seem to urge us at this time to disseminate as widely as we may our venerated and holy liturgy. The gradual breaking up of transmitted prejudice; the increased interest and inquiry into the true character of our Church; the wandering of many anxious eyes in search of some home of "unity, peace, and concord;" and a general want of fixed opinion and predilection in favor of particular forms of faith and worship—all these are circumstances clearly tending to a favorable reception of a formulary of faith and devotion, where truth is presented in a sober and seemly garb, and where piety may find beautiful expression for her deepest, warmest, holiest feelings. We are admonished too by the recent transactions of our Diocesan Convention, that the time is not far distant when we shall be thrown more exclusively upon our own resources for the support of such institutions; and the earlier we are made to feel the responsibility, the more lightly will it weigh upon us, and the more readily will it be discharged.

From these considerations, we earnestly hope that an appeal will not be unfelt or unanswered. We do not ask much from any, but a little from all. We ask but a small portion of that offering to the LORD which it is the duty of every Church however limited its means, to furnish. And in case of contribution to this society it may be literally true, that he who watereth shall himself be watered of the LORD.

There is a provision of the society by which contributors may draw for Prayer-books to the full amount of their contributions. Every person becoming a subscriber for five dollars, to be paid at the time of subscribing, or one dollar payable annually, shall be a member of the society.

The next annual meeting of the society will be held in Trinity Church, Utica, on the second Wednesday in July.

Contributions to its funds, and applications for books must be made to the Rev. Pierre A. Proal, Secretary, Utica.

Respectfully yours, &c.
CLEMENT M. BUTLER, }
JESSE POUND, } *Committee.*
Syracuse, Nov. 15, 1837.

CALENDAR.

DECEMBER.

3 First Sunday in Advent.
10 Second Sunday in Advent.
17 Third Sunday in Advent.
20 Ember Day.
21 St. Thomas the Apostle.
22 Ember Day.
23 Ember Day.
24 Fourth Sunday in Advent.
25 The Nativity of our LORD JESUS CHRIST.
26 St. Stephen, the martyr.
27 St. John the evangelist.
28 The Holy Innocents.
31 First Sunday after Christmas.

Clergy of the Protestant Episcopal Church, residing in the cities of New York and Brooklyn, with their respective residences.

Onderdonk, D. D., Right Rev. Benjamin T., 15 Whitehall.
Anthon, D. D. Rev. Henry, 15 Stuyvesant.
Bayard, D. D., Rev. Lewis P., 106 Amity.
Berrian, D. D. Rev. William, 50 Varick.
Blake, D. D., Rev. John L., 10 Columbia.
Brown, Rev. John W., 15 Le Roy Place.
Carder, Rev. James D., 663 Broadway.
Coghlan, Rev. James, 266 Fourth.
Colton, Rev. Calvin, 101 East Broadway.
Cooke, Rev. James W., 23 Cliff.
Cuming, Rev. Francis H., 24th street, 2d door from 4th Avenue.
Eastburn, D. D. Rev. Manton, 5 Mercer.
Forbes, Rev. John M., 371 Hudson.
Frazer, Rev. Alexander, 341 Pearl.
Goddard, Rev. Kingston, Chelsea Square, Twentieth.
Hackley, Rev. Charles W., 116 Sullivan street.
Hammell, Rev. William, 56 Carmine.
Haight, Rev. Benjamin J., 186 Henry street.
Hart, Rev. Abram B., Harlem.
Hawks, D. D. Rev. Francis L., 453 Houston.
Henry, Rev. C. S. 84 Chambers.
Higbee, Rev. Edward Y., 50 Varick.
Huddart, Rev. R. Townsend, Bloomingdale.
Jones, Rev. Lot, 192 Allen.
Kellogg, Rev. Ezra B., 401 Hudson.
Kelly, Rev. Charles V., 665 Broadway.
Lyell, D. D. Rev. Thomas, 77 Anthony.
McVickar, D. D. Rev. John, 8 College Green.
Marcus, Rev. Moses.
Manney, Rev. S. W., Corner Avenue D and Tenth
Milnor, D. D. Rev. James, 82 Beekman.
Mills, Rev. George, 349½ Bowery.
Morris, Rev. William, 186 Canal street.
Niles, Rev. William W. 12 Ridge.
Peck, Rev. Isaac, 77 Anthony.
Price, Rev. Joseph Henry, 24 Bayard.
Richmond, Rev. James C., Bloomingdale.
Richmond, Rev. William, 9 Murray.
Schroeder, D. D. Rev. John F., 77 White.
Seabury, D. D. Rev. Samuel, 365 Hudson.
Smith, Rev. Hugh, 97 Nineteenth.
Staunton, Rev. William, 97 Mercer.
Taylor, D. D. Rev. Thomas H., 1 Rector.
Turner, D. D. Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth.
Vaughan, Rev. John A., 22d street, west of 9th Avenue.
Verren, Rev. Antoine, 99 Franklin.
Whittingham, D. D. Rev. William R, Theological Sem., Chelsea Square, Twentieth.
Williams, Rev. Peter, (colored) 68 Crosby.
Wilson, D. D. Rev. Bird, Theological Seminary, Chelsea Square, Twentieth.
Windsor, Rev. Lloyd, 14 Burton.

Brooklyn.

Brittan, Rev. T. S., 117 Nassau.
Cutler, Rev. B. C., D. D., 152 Washington.
Diller, Rev. J. W., 209 Fulton.
Johnson, Rev. D. V. M., Clinton Avenue.
Johnson, Rev. E. M., Johnson, corner of Pearl.
Knapp, Rev. N. P., 38 Concord.
Messenger, Rev. J. F., Lawrence, near Willoughby.

NOTICES.

FAIR FOR THE POOR.

The Female Benevolent Society of the Mission Church of the Epiphany, in Stanton-street, will hold a fair for the benefit of the poor, in the basement of said church, on Tuesday and Wednesday, the 19th and 20th of December. This appeal to the benevolence of the public is rendered necessary from the large number of the destitute and suffering in their vicinity.—Unless provision is made for their relief, a scene of distress must ensue, to which, in previous winters, there has been no parallel. Donations in money, clothing, materials from which garments can be made, or articles useful and ornamental for the fair, will be most thankfully received. Offerings for this object may be left with Swords, Stanford & Co., 152 Broadway; Robert Gracie, 20 Broad-street; the agent of the Protestant Episcopal Press, 28 Ann-street, or any of the following managers,—Mrs. Lot Jones, 192 Allen-street; Mrs. Wm. T. Pinkney, 188 Henry-street; Miss Sophia Lock, 154 East Broadway; Mrs. Thos. B. Lippitt, 127 Stanton-street; Miss Louisa Townsend, 74 Hester-street; Mrs. Stephen Hyatt, 177 Rivington-street; Mrs. J. C. Summers, 36 First Avenue; Mrs. S. Bodwell, 270 Broome-street; Miss Lee, 324 Bowery; Mrs. James Woodham, 301 Monroe-street; Mrs. E. McNassar, 84 Willet-street.

Nov. 28 3t

ST. JOHN'S CHAPEL.

On Sunday morning, a collection will be made in this chapel, in aid of the funds of the Protestant Episcopal Tract Society. The liberal aid of the congregation is earnestly and respectfully solicited, to support the institution, and enable it to meet the very great demand for its valuable tracts, calculated to console the afflicted, instruct the ignorant, diffuse a knowledge of the Church, and inculcate an ardent desire for the blessings of the Gospel which it teaches.

Subscriptions and donations thankfully received by the Treasurer, 77 Maiden-lane, or at the Depository, No. 28 Ann-street, up stairs, by the agent, Thomas C. Butler, where tracts in volumes half bound in calf, whole bound in sheep, or in pamphlet form, can be had by subscribers and auxiliaries, and for gratuitous distribution.

The members of St. Michael's Church, Bloomingdale, in consequence of the destitute situation of the poor of their neighborhood, have formed themselves into a society to aid in relieving their wants. If therefore the benevolent will assist them in their efforts by donations of coarse cotton cloth, or any other article suitable for clothing for the poor, they will be thankfully received, if sent to No. 71 Amity-street.

Nov. 14. 3t.

The ladies connected with the Eighth Avenue Sunday school having formed a sewing society, for the purpose of aiding in clothing the poor and destitute in the neighborhood of Eighth, Ninth, and Tenth Avenues, and between Thirtieth and Fortieth-streets, respectfully solicit donations from the charitably disposed. Any articles that can be turned to use will be thankfully received at the Protestant Episcopal Press, Messrs. Swords, Stanford & Co., or by the superintendent, No. 14 East Building Theological Seminary. Shoes, stockings, calico, thread, needles, &c. &c. would be of great service to them.

October 28. 2m

FAIR.

A Fair, for the benefit of the Sunday school attached to the Mission Church of the Holy Evangelists, is contemplated to be held the week preceding Christmas. Donations in money, or articles suitable for a fair, prepared and sent in by ladies belonging to other congregations, will be very thankfully received. They may be left at either of the following places: Episcopal Press, 28 Ann-street; Swords & Stanford's, 152 Broadway; Mrs. Earl's, 20 Pike-street.

The current expenses of the school (independent of clothing the children) are about $200 a year; and these have heretofore been borne almost entirely by the teachers.

October 23, 1837. 2m

ACKNOWLEDGMENTS.

NEW YORK PROTESTANT EPISCOPAL EDUCATION AND MISSIONARY SOCIETY.

The Treasurer of the New York Protestant Episcopal Education and Missionary Society acknowledges the receipt of the following sums, viz.

1837.		*Missionary Disposable Fund.*	
Oct.	13.	Rec'd from the female Missionary Association of St. Paul's Church, Oxford,	$13 00
Nov.	7.	Rec'd collection made in St. James' Church, Bloomingdale, - - - -	8 06
"		Rec'd collection made in St. Michael's Church, do.	15 94
"		Rec'd from Trinity Church, Centrefield, Ontario co.	15 00
"		Offerings of St. Clement's Church, N. Y., for the month of October, - -	5 00
		From Zion Church, Pierrepont Manor, - -	5 00
		From the Missionary Society of St. Paul's Church, Allen's Hill, Ontario co.	2 00
		From a family mite box of one of the congregation of St. Paul's Church, Allen's Hill, - - -	1 00
	10.	Rec'd collection made in St. George's Church, Hempstead, L. I. - - -	50 77
	16.	The monthly offerings of Trinity Church, Fredonia,	15 00
		From the Young Men's (Aux.) Education and Missionary Society, -	125 00
			$255 77

1837.		*General Disposable Fund.*	
Oct.	17.	Rec'd a contribution from Christ Church, Rye,	$28 15
Nov.	7.	Rec'd from St. Thomas' Church, Hamilton, -	3 00
			$31 15

1837.		*Education Disposable Fund.*	
Oct.	17.	Rec'd from the Auxiliary Society of the Parish of Trinity Church, N. Y, per the Committee of St. Paul's Chapel,	$191 48

The Treasurer would respectfully state that the numerous collections in churches and contributions made to the funds of this Society previous to, and during the sitting of the Convention of this Diocese and not heretofore acknowledged in the Churchman, are in his annual account annexed to the Report of the Society, now in press and will be published with all reasonable despatch.

BENJAMIN M. BROWN, Treasurer.
November 27, 1837.

PROTESTANT EPISCOPAL TRACT SOCIETY.

The Treasurer most thankfully acknowledges the receipt of thirty-five dollars, by the hands of Mr. H. Rousseau, a contribution from the Auxiliary Protestant Episcopal Tract Society, of St. John's Church, Troy, of which church the Rev. Richard Cox is rector.

THOMAS BROWNING, Treasurer,
November 25, 1837. 77 Maiden lane.

EIGHTH AVENUE SUNDAY SCHOOL.

The subscriber, as Treasurer, gratefully acknowledges the receipt of the following donations towards the erection of a suitable building for a place of public worship, viz.

W B Windle, $5 00; Mr Hadden, 2 00; cash, 1 00; a lady, 1 00; St Clement's church Sunday school, 1 00; cash, 50 cents.

R. SPENCER, Treas. of Build. Com.

Donations may be left at the Protestant Episcopal Press, 28 Ann-street; Messrs. Swords, Stanford & Co., 152 Broadway; or with any of the following persons, members of the Building Committee: John Smith, Thirtieth-street, between Seventh and Eighth Avenues; J. A. Spencer, Theological Seminary, Twentieth-st.; Alonzo R. Cushman, 188 Pearl-street, or Ninth Avenue.

The building is now almost entirely finished, *but not yet half paid for*. Will not they who are able give us some assistance? He that helpeth the poor lendeth unto the LORD.

CITY MISSION.

The subscriber, as missionary at large, gratefully acknowledges the receipt of $5 00 from two ladies of St John's Chapel for the poor.

ALEXANDER FRASER, 341 Pearl-street.
November 29, 1837.

Any donations of money or clothing for the use of the poor may be left with the agent of the Protestant Episcopal Press, 28 Ann-street, or at the residence of the missionary, 341 Pearl-street. A. F.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

The subscriber, as Treasurer of the above institution, gratefully acknowledges the receipt of the following sums.

From Christ church, Hartford, at the hands of the special agent, $60 00; from St Andrew's church, Staten Island, 10 50; from offerings of Christ Church, Philadelphia, 50 00; from offerings of St Clement's church, N Y, 10 00.—Total receipts, 130 50.

JOHN W MITCHELL, 28 Ann-street.
November 29, 1837.

Extract of a letter just received from a clergyman in Ohio.

"The Tract Society, concerning which I am rejoiced to see you write so feelingly, is well worthy of the contributions and pious exertions of all the members of our Church. Nothing will be so effectual and so useful in breaking down the prejudice which has been engendered in every direction against our Church, as these invaluable compositions. I could distribute 50,000 if I had them, but I have not got them, and my people are not rich enough to aid me materially in the great and good work. The last parcel you sent I distributed in a circle of thirty miles round me, and from every where I have had the most pleasing accounts of their favorable reception."

Note.—That little congregation contributed $10 to make their pastor a life member, and are preparing a contribution to our New York Bible and Common Prayer-book Society.

It is with great pleasure the agent announces these facts. Tracts for subscribers, auxiliaries, and gratuitous distribution, to be had at the Depository, 28 Ann-street, up stairs.

THOS. C. BUTLER, *Agent.*

PRESS DEPOSITORY.

NO. 28 ANN STREET.

Letters have been received at the N. Y. Protestant Episcopal Press, during the week ending Nov. 29, from the following persons, viz.

Messrs J & J N Bogert—Sidney Babcock—Wm Marshall & Co—Miss Prevost, with remittance—S Clark, with remittance—Mrs. Mancius, with remittance—C Smith—Thos S W Mott—R Lockwood, with remittance—R H Freeman, with remittance—Rev William F Walker.

Received by the Gen. Prot. Episc. S. S. Union.

A E Milller, with remittance—Rev A Ten Broeck—Postmaster, Geneva—Moses Kempton, with remittance.—Rev. G C V Eestman.

PACKAGES FORWARDED

BY THE PROTESTANT EPISCOPAL PRESS AND EPISCOPAL SUNDAY SCHOOL UNION,

From November 23, to November 29, 1837, inclusive.

Rev John Brown, 1 pckge, Newburgh, steamboat Highlander, foot of Warren-street. Wm. Marshall & Co, 1 box, Phila Union Transportation Line for Phila. Rev Wm F Walker, 1 box, Troy, towboat Patterson. Sidney Babcock, 1 pckge, New Haven. Ct, left steamboat office John Saxons. Rev A Ten Broeck, 1 pckge, Fishkill Landing, barge Washington.

PARISH AND RELIGIOUS LIBRARY.

Of thirteen Volumes. Contents as follows.

Vol. I. contains Leslie on Deism; West on the Resurrection; with a general and special preface, biographical memoirs, and notes.

Vol. II. contains Bishop Sumner on Apostolical Preaching, and on Ministerial Duty; with preface and notes.

Vol. III. contains The Apology for the Church of England, and A Treatise of the Holy Scriptures. By Bishop Jewell; with a preface, biographical memoirs, and notes.

Vol. IV. contains A Translation of the Epistles of Clement of Rome, Polycarp, and Ignatius, and of the First Apology of Justin Martyr; with introduction, and brief notes illustrative of the ecclesiastical history of the first two centuries. By the Rev. Temple Chevallier, B. D., late fellow and tutor of Catharine Hall, Cambridge, England.

Vol. V. contains Bishop Gibson's Three Pastoral Letters; Horne's Letters on Infidelity, and to Adam Smith; with prefaces, biographical memoirs, and notes.

Vol. VI. contains A Practical Discourse concerning a Future Judgment. By William Sherlock, D. D.

Vol. VII. contains A Practical Exposition of the Gospels of St. Matthew and St. Mark, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, England.

Vols. VIII. and IX. contain The Apostolic Origin of Episcopacy, asserted in a series of letters addressed to the Rev. Dr. Miller, one of the pastors of the United Presbyterian churches in the city of New York, A. D. 1808. By the Rev. John Bowden, D. D., professor of moral philosophy, logic, and Belles Lettres in Columbia College. *Audi alteram partem*; with a preface, by the Rt. Rev. B. T. Onderdonk, D. D.

Vol. X. contains Piety Without Asceticism, or the Protestant Kempis; A Manual of Christian Faith and Practice, selected from the writings of Scougal, Charles, Howe, and Cudworth; with corrections and occasional notes. By John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

Vol. XI. contains The Lives of Dr. John Donne, Sir Henry Wotton, Mr. Richard Hooker, Mr. George Herbert, and Dr. Robert Sanderson. By Isaac Walton, with a life of the author, by Thomas Zouch, M. A.; and notes selected from those of Dr. Zouch. These were honorable men in their generations.—Eccles. xliv. 7.

Vol. XII. contains A Practical Exposition of the Gospel of St. Luke, in the form of lectures, intended to assist the practice of domestic instruction and devotion. By John Bird Sumner, D. D., Bishop of Chester, author of "A Practical Exposition of the Gospels of St. Matthew and St. Mark.'

Vol. XIII. contains Lives, Characters, and Address to Posterity. By Gilbert Burnet, D. D, Lord Bishop of Sarum; with the two prefaces to the Dublin editions. Edited with an introduction and notes, by John Jebb, D. D., F. R. S., Bishop of Limerick, Ardfert, and Aghadoe.

The above library is kept constantly on hand, and for sale by the Protestant Episcopal Press, 28 Ann-street.

Dec., 1837. tf.

GENERAL PROTESTANT EPISCOPAL SUNDAY SCHOOL UNION.

DEPOSITORY NO. 28 ANN STREET,

Two doors below Nassau street,

Under the superintendence of

JOHN W. MITCHELL, *Ch'n.*,
CHARLES J. ALDIS,
W. R. WADSWORTH,
JOHN E. EARLE,
P. E. F. MCDONALD,
DAVID GARDINER,
THERON WILBER,
WM. H. VERMILYE,
} *Committee of Publications and Sales.*

All communications relating to the business of the Union to be directed distinctly to Louis Sherman, Business Agent No. 28 Ann street.

Contributions to the funds of the Union to be directed to John W. Mitchell, Treasurer, No. 28 Ann street.

The following books are always to be had at the depository:

INSTRUCTION AND LIBRARY BOOKS.

REQUISITES.

Sunday School Register—Minute Book—General Class Book—Teacher's Roll Book—Smaller Class Book, std. covers—Improved Class Book, do.—Alphabet and Reading Cards—Lord's Prayer, on cards—The Creed—Ten Commandments, First Table, on cards—Second Table do.—Paraphrases on the Collects.

INSTRUCTION BOOKS.

System of Instruction—Protestant Episcopal Sunday School Book, No. 1—Do. No. 2—Do. No. 3—Questions on do. from No. 1 to 4—First Truths—Catechism No. 1—Do. No. 2—Do. No. 3—Lloyd's do.—Manual of Short Prayers—Catechism No. 4, (by Cuming)—Church Catechism—Church Primer—Sunday School Office of Devotion—Sunday School Psalms and Hymns—Companion to the Book of Common Prayer—Questions on the Collects—Harmony of the Creeds—Scripture Instruction—Duty to GOD—Collects from the Prayer Book—Epistles and Gospels from the same—Bible Companion, 2 vols., Catechism on the Collects, half bound—Questions on the Gospel of St. Matthew—Questions on the Epistles and Gospels, part 1—Do. part 2—Questions on the Book of Common Prayer.

THE PROTESTANT EPISCOPAL SUNDAY SCHOOL LIBRARY.

Published by the Union, bound in uniform style, and consisting of the 18mo. works, making 56 volumes, numbered consecutively, *at 20 cents per volume, or $11 20 per set.* Also,

THE JUVENILE LIBRARY,

Consisting of the 32mo. works published by the Union, making 5 volumes, at one dollar per set. As well as a large assortment of approved works, selected expressly for Sunday-school reading; and a full supply of stationery for clergymen, students, and Sunday-schools.

MAKE VENTURES FOR CHRIST'S SAKE.

AN OXFORD TRACT.

Price 6¼ cents. Three for 12½ cents.

For sale at the Protestant Episcopal Press, 28 Ann-street; by Swords, Stanford & Co., 152 Broadway; and by Doolittle & Vermilye, 262 Greenwich-street.

EPISCOPAL TRACTS.

The public are informed that the Press have now on hand a complete assortment of Tracts, which they will furnish in large or small quantities, on the most liberal terms.

All orders for tracts should be addressed to the office of the Protestant Episcopal Press, 28 Ann st. s30

POETRY.

For the Churchman.

THERE IS A FEELING IN MY SOUL, ETC.

There is a feeling in my soul that earth did ne'er illume,
A spirit that doth soar above its dwelling and the tomb,
A joy that hath no stay below,—its eye is on the skies,—
A grandeur wing'd, that flutters now, but soon shall learn to rise.

There is a whisper in my breast, that tells me of my home;
There is a ray upon my soul, that lights me as I roam;
There is a majesty within that marks my royal birth—
A glory in my heart of hearts, that wraps me up from earth.

Oh, native clime! where'er afar thy princely splendors shine,—
Oh, city of the Holy One, of Jesus' friends and mine!
For thee my exile soul doth pant, thou art its loved abode;
My spirit hails thy happy homes, and mounts to meet its God.

There, there its weary wing shall rest, that flutter'd long below;
And there its earth-stain'd plumes shall bathe, where pearly waters flow;
There shall my lips life's nectar quaff, that parch in deserts here;
And there my eyes heaven's light behold, unclouded by a tear.

Oh, happy home! oh, native seat! oh, only rest for me!
Oh, dwelling where my Father is, where all my kindred be!
What joy within my bosom swells, that I shall soon be there,
Companion of the noble host, that crowns of glory wear.

AUBURN.

MISCELLANEOUS.

From the Church.

THE PRAYER-BOOK.

The zeal which Archbishop Grindal, Bishop Ridley, Dr. Taylor, and other the holy martyrs and confessors in Queen Mary's time, expressed for this excellent liturgy, before and at the time of their death, defending it by their disputations, adorning it by their practice, and sealing it with their blood, are arguments which ought to recommend it to all sons of the Church of England for ever, infinitely to be valued beyond all the little whispers and murmurs of argument preached against it.—*Bp. Jeremy Taylor.*

The sublimest truths conveyed in the most chaste and exalted language, throughout a liturgy which must be regarded as the genuine off spring of piety impregnated by wisdom.

Dr. Johnson.

Although a Protestant Dissenter I cannot be insensible of its merits. I believe that the evangelical purity of its sentiments, the chastised fervor of its devotions, and the majestic simplicity of its language, have combined to place it in the very first rank of uninspired compositions.

Robert Hall.

What words can describe the full value of her incomparable liturgy?—*Jackson.*

How often do we take up our Bibles and Prayer-books, and heedlessly and coldly turn over their leaves, without a feeling of thankfulness for the unmolested enjoyment of such a privilege! How few are aware, and if aware, how few do recollect that in the earliest ages of Christianity, imprisonment, torture, and death were the frequent penalties attendant on the reading of the inspired writings. Kings and governors vainly imagined that they had entirely obliterated the indestructible word of God, by persecuting the Christians, who "chose rather to give up their bodies, than their Bibles, to be burnt;" and it is but little more than three hundred years ago, since bonfires were kindled at Paul's Cross in London with printed copies of the holy writings, and the study of the Scriptures in the vulgar tongue was forbidden under pain of death. The Christian who had once tasted the living waters of the Gospel, and whose unquenchable thirst urged him, regardless of worldly consequences, to repair to that inexhaustible fountain, was compelled to secrete himself on the house-top, in the sequestered chamber, or the recess of the forest, for fear of incurring detection. The husband dared not even trust the wife of his bosom with a secret which the wily priest, hot on the scent of heresy, might extort from her in confession; and the parent could not venture to make his offspring partakers of the glad tidings, lest, in the unguarded loquacity of childhood, the fact should transpire, and the Church call in the secular arm to repress the dangerous innovation. "Entire copies of the Bible, when they could only be multiplied by means of amanuenses, were too costly to be within the reach of very many readers: but those who could not procure 'the volume of the book,' would give a load of hay for a few favorite chapters, and many such scraps were consumed upon the persons of the martyrs at the stake. They would hide the forbidden treasure under the floors of their houses, and put their lives in peril, rather than forego the book they desired; they would sit up all night, their doors being shut for fear of surprise, reading or hearing others read the word of God: they would tend their herds in the fields, and still steal an hour for the drinking in 'the good tidings of great joy;'* the pauper blind would hoard their scanty earnings to purchase a Bible, and when purchased, hire persons to read it; and ladies of the court could only procure the sacred writings by employing a faithful female emissary 'who used to tie the books with strings under her apparel, and so pass with them into court.'"

In addition to the far weightier reasons we have for cherishing the Bible as our dearest earthly treasure, these historical recollections ought to serve as secondary aids in promoting reverence for the book of books. Every page, as it were, has been crimsoned by the blood of martyrs; every scripture promise has been contended for at the stake: a Rogers, a Bedord, a Taylor, a Latimer, and a Cranmer have sprinkled their ashes over many a text; the strangling of a Tindal was the forfeit paid for the printed translation of the English Testament.—In these merely *human* claims to reverential affection and respect, our Book of Common Prayer most fully shares. Second only to the Bible in spiritual wealth, it is second only to it in the calamites and sufferings it has brought upon those who, in the season of persecution, still clung to its use, and made bold avowal of its doctrines.

In the reign of Mary the Mass Book regained its lost sway, and the Protestant formulary, as based on Scripture, and in many parts clothed in its language, was a sure conductor to the dungeon, and much more frequently to the fagot.

In the unhappy times of Charles I., when the English Parliament disgraced the nation by purchasing the rebellious assistance of the Scots at the expense of Episcopacy, commenced the imposition of the Presbyterian Covenant, and the *second* proscription of the liturgy. While the illiterate soldier, and the presumptuous mechanic mounted the pulpit, demolishing in their way some ornament or effigy, and then thrust out the minister, and forced from him, and tore his book,—while irreverent schismatics contemptuously sat in church, with their steeple hats drawn firmly down over their austere brows,—while God was addressed and expostulated with in terms of the grossest and most revolting familiarity, and the Lord's Prayer was stigmatized as a "rotten prayer,"—while religion ran so mad as almost to drive moderate men into a chilling skepticism,—the celebration of divine service according to the Book of Commou Prayer was performed at the risk of incurring a severe penalty; and a person frequenting meetings held for this purpose was liable to a fine of five pounds for the first offence, of ten for the second, and a year's imprisonment for the third. Under the veil of darkness the faithful members of the Church of England gathered together to listen to the word of God from the lips of some unsilenced clergyman; and it is left on record by the grandmother of Hannah More, that "at midnight pious worshippers went with stealthy steps through the snow, to hear the words of inspiration delivered by a holy man at her father's house; while her father, with a drawn sword, guarded the entrance from a violent or profane intrusion."

In the spoliation and desecration of the cathedrals and churches throughout the land during the civil wars, the Book of Common Prayer did not escape the unhallowed malevolence of the sectarians. If the organs were broken or sold, the communion-plate plundered, and the fonts used as troughs for horses, or for the baptism of swine,—if the pulpits were turned into shambles for meat, and the remains of the dead kicked insultingly about,—if every sacred vessel and object, even to the senseless monument and painted window, bore marks of the infuriate hatred of the republicans,—so did the Prayer-book sustain its share of the indignities. In many places it was burned as "idolatrous," as a "popish mass-book;" at Chichester the soldiers and sectaries tore the eyes from a picture of Edward VI., exclaiming that all the mischief arose from his establishing the Common Prayer; and when Cambridge was occupied by the Parliamentary forces, St. Mary's Church witnessed the sacrilegious tearing of the Bible and Prayer-book, while Cromwell stood by, and "rebuked the clerk for complaining of the desecration." Thus was our liturgy an object of equal abhorrence to the two extremes of Popery and Puritanism.

Even when the grave was about to close upon the poor harassed Episcopalian, and some slight momentary truce to religious animosity, some softer trait of character to relieve the harsh features of civil discord might reasonably be expected, the same unmitigated persecution and proscription of the liturgy was carried on. The learned Chillingworth, driven "like a hare whom hounds and horns pursue,"—buffeted and insulted by those around his captive bedside,—expressed a wish, before closing his eyes, to be buried with the rites of the English Church.—The Roundhead chaplain of the rebel garrison at Chichester, the Presbyterian Cheynel, who had professed a friendship for the illustrious victim, refused his request, reviled him over his remains yet scarcely cold, and threw a copy of his matchless work, "The Religion of Protestants," into the grave of its author, with the imprecation, "Get thee gone, thou cursed book, which hast seduced so many precious souls; get thee gone, thou corrupt rotten book, earth to earth, dust to dust; get thee gone into the place of rottenness, that thou mayest rot with thy author, and see corruption." Nor was the indulgence denied to the subject extended to the sovereign. When a few faithful followers of Charles I. conveyed his body to Windsor for interment, "They desired that his majesty might be buried according to the form of the Common Prayer-book, the Bishop of London being present with them to officiate, but Colonel Whichcot, the governor of the castle, positively and roughly refused to consent to it, and said, 'It was not lawful: that the Book of Common Prayer was put down, and he could not suffer it to be used in that garrison where he commanded;' nor could all the reasons, persuasions, and entreaties prevail with him to suffer it." No wonder that a liturgy breathing so holy, peaceful, so forgiving a spirit, should be wormwood and gall to such tyrannous bigots, as Hugh Peters and Cheynel, to such saints militant as Colonel Whichcot and Cornet Joyce.

Though Cromwell issued, in November 1655, a declaration which, among other things, made it penal for ministers to use the Book of Common Prayer; yet, under his government the Church of England enjoyed a respite from *severe* persecution. He himself was born in the bosom of the Church; his children had been baptized, and two of his daughters married according to its rites; and one of them, the Lady Falconbridge, interceded earnestly, but ineffectually, for the life of Dr. Hewitt, whose ministry she had secretly frequented. But although he bore no antipathy to the Church as a religious body, yet he dreaded the political principles of its members, and, in the words of Lord Clarendon, "looked upon them as his mortal enemies,"—as men attached to monarchy, and only waiting for an opportunity to attempt the restoration of the lawful sovereign. Regarding Episcopalians in this light, his conduct towards them must be pronounced tolerant and lenient. Leave was occasionally obtained for the interment of a deceased person according to the Church office; Episcopalians were suffered to listen to their own ministers in private houses; and in London, which was more immediately under the Protector's shelter, a clergyman here and there, who had succeeded in retaining the use of his own pulpit, ventured on publicly using the proscribed liturgy. In Oxford, 300 students heard the liturgy read every Sunday by the vice-chancellor; and Usher extracted from Cromwell a verbal promise, that the clergy should not be molested in their use of the Common Prayer, provided they meddled not with state affairs; and the Archbishop himself continued in the preachership of Lincoln's Inn until his death. Sometimes indeed armed soldiers would interrupt the assemblage, and commit individuals to prison; but these molestations were the acts of his satellites, rather than that of Cromwell himself.

On this continent, also, and even during so late a period as the American Revolution, did the liturgy encounter republican proscription and persecution. Those of the Virginian clergy—and they were more than two-thirds of the whole—who kept inviolate their oath of allegiance, and who, undeterred by menace or unmoved by entreaty, continued to solemnize worship after the English ritual, did so at the risk of great personal danger. On one occasion it is related that a clergyman, before mounting his pulpit, bade farewell to his family, and concealed pistols in his bosom, to be used in the event of an anticipated danger occurring.

Rarely, it is to be feared, does a feeling of gratitude steal across our worldly thoughts for the peaceful times in which Providence has been pleased to cast *our* lot—for the liberty we enjoy of worshipping God under the shadow of our own vine, after a form of sound, scriptural, and spirit-stirring words. Persecution visits not us, either in its severer or mitigated form. The Book of Common Prayer, instead of being an illegal or forbidden book, is seen in the cushioned pew of the rich, in the latticed window of the poor. Its circulation is promoted by a society formed for the express purpose. No longer confined to our own noble language, it walks the earth in tongues the very names of which but few have ever heard. At the sound of our liturgy the Caffer chief, the tattooed Zealander, and the Mohawk Indian cast aside their idol gods and superstitions, and awake into a new, a spiritual existence. In every city of Europe, in the chamber of the ambassador, or the house of the consul, on the hill of Mars, at Athens,—on the sites of pagan temples, mosques, and pagodas, its thrilling strains are poured from pious lips, elevating the debased soul, and shedding on its darkness rays of unfading light. To the Establishment of England, the Protestant Churches of Britain and America are indebted for the translation of the holy Bible; to her also they are indebted for a Book of Common Prayer, a manual of religious worship, which, in every respect, is second only to the Bible. It contains the choicest passages of the Scriptures, the supplications of the earliest fathers of the Church, and the carefully-culled excellences of the primitive theological writers. The language in which it is clothed, next to the Bible, the finest specimen extant of the English tongue, the greater number of the words used in it being of pure Saxon origin. While its numberless perfections captivate the most refined and fastidious intellects, its simplicity wins a way for it into the hearts and understandings of the unlettered. The most celebrated writers of our Church have exhausted every term of honest eulogy on its surpassing merits; and thousands, both laymen and ecclesiastics, Churchmen and Dissenters, have prepared themselves for approaching death in the language of its formularies,—have met the grim monster with weapons in their hands furnished from its spiritual armory,—and, strengthened by its consolations, have cheerfully passed through the dark and irremeable valley.

Whenever we feel a listless inattention to the prayers of the Church, a few such meditations as I have ventured to suggest will, I think, be of service in reviving our flagging devotion and awakening our dormant zeal.

Toronto, Sept. 14, 1837.

* Rev. J. J. Blunt's Reformation in England.—This admirable little volume ought to be purchased by every true son of the Church of England. It is one of the numbers of Murray's Family Library, and five shillings sterling will put any one in possession of a work which combines a quaint but powerful style with lucid order, and the fruits of laborious research most pithily condensed. The tone of the book frequently reminds the reader of the homely sayings of Latimer and Rowland Taylor, and the simple pathos of the martyrologist Fox.

From the Charleston Gospel Messenger.

SUNDAY SCHOOLS.

Messrs. Editors,—In a late report of a Sunday school association are these remarks: "There are many who remember the deep-rooted prejudices and the violent opposition which the society met in its first efforts—teachers have met with threatenings and cold-hearted rebukes, the most opprobrious language has been used towards them, and in many instances they have been turned from the door with insult and abuse. Their interest in the school has been attributed to the worst motives. They have been styled wolves in sheeps' clothing, emissaries of the devil, and whatever other epithets ignorance and prejudice could suggest." Surely, thought I, this implies a state of society in which barbarism has the preponderance; or else there is an unaccountable misapprehension or base misrepresentation respecting a benevolent and almost universally popular institution, or else there were faults on the part of the founders or governors of the school. Bishop White, I think, has somewhere the remark, that persecution sometimes originates, not in an aversion to the Gospel, but to the proceedings of its administrators, and that some of these, if they do not court opposition, do not take proper means to prevent it. Reading further in the report, I came to these remarks: "Three or four young men have been content to put up with the scoffs and reproaches of the family, the frowns and oppositions of an angry father, because, to use their own words, 'they wished to learn to serve their God, although their parents opposed them.' Instances like this might be multiplied, did time permit." Now, if the teachers of that school did not pay proper respect to parental authority, if they encouraged them to come to the school without the approbation, and even in opposition to the wishes of their parents: if they countenanced a child in the expressions, "frowns of an angry father," "the violent opposition," "the threatenings, the rebukes," the harsh epithets applied to them no longer surprise us; and the said teachers are *principally* to blame. "Wo unto him by whom the offence *cometh.*" We sincerely hope that there is no Sunday school ready to open its doors for a child whose father has forbidden him to go to it, unless, indeed, the father be a maniac or a vagabond who has forfeited all claims to paternal government. We have always feared that the Sunday school might prevent the vigilance and religious efforts of the parent. But that it should stand up against his authority is monstrous, and if we did not live in an age and land of "abuses," it might seem superfluous to raise a whisper against it.

THE PRESS.

Doubts have been entertained by persons whose opinions merit respectful consideration, regarding the propriety of making use of the public press for the dissemination of religious knowledge; but in what way are we to counteract error and diffuse the truths of the Gospel among such as seldom or never come to church, or who have no opportunities of obtaining information on Christian doctrine from their local situation, if the press be not employed?

Every one knows that the most dangerous errors are at this moment propagated through the province with alarming success. In the present state of religion in the colony, it is easy to seduce into error a large portion of the population who are not grounded in the principles of Christianity, and have had no opportunity of acquiring religious knowledge. Their attention is attracted by novelties, which their inventors endeavor to conceal under the appearance of truth.—They are thrown off their guard by the pretensions of their new teachers to superior piety.—Bewildered by a plausible sophistry, which they are unable to detect or expose, they are silenced by bold assertions which they are unable to disprove.

In fact, the people, scattered as they necessarily must be in a new country like this, are not only destitute of the information necessary for self-defence, but of all the means of acquiring it, and are therefore apt to become the adherents of every species of error prepared for their acceptance. It is not uncommon to find people who have professed many different forms of Christianity, changing from one denomination to another, till they make a total shipwreck of the faith, and at length discard religion altogether.

Some teach Christianity mutilated and divested of almost every thing which distinguishes the faith of the Messiah from infidelity. Many who, with better opportunities, might be ornaments of society, sink into total indifference to all religious opinions, and too frequently become regardless of the common principles of morality. The only way to meet many of these evils, in the present limited power of the Church, is to employ the press.

It is indeed the only expedient that we can adopt in order to withstand the progress of error in many places where we are unable to carry the Gospel sound. To place, by means of our weekly journal, true information on religious subjects in the hands of the people, is an effectual means of checking the progress of error.—It will enable many to form their opinion with judgment, to detect false principles, and at length to contend earnestly for the faith.

And while our journal, in this manner, furnishes an increase of Christian knowledge among all classes of the community, it at the same time vindicates truth and elevates the common standard of morals.

In addition to the dissemination of the purest Christianity, the press may be made still more efficient than the pulpit in removing the bitter and unfounded prejudices against the Church, which are sedulously propagated throughout the colony. No denomination suffers so much as we do from this cause. Doubtless much of this bitterness arises from ignorance of our forms and doctrines, and the grounds on which they rest; but they are not the less injurious because unjust. They beget jealousy, and a spirit of restless and rancorous hostility: in some, superstitious aversion; in others, a self-righteous contempt. Even many of our own members in the back settlements, conscious of the unfavorable light in which our Church is viewed by other denominations, waver in their attachment to her cause—love her with a divided affection, and support her interests by languishing efforts. It will be the business of the journal to direct the spirit of religious inquiry to the principles and usages of the Church, and furnish the information which it demands. From such investigations our Church has every thing to hope and nothing to fear: the faith of her children will be confirmed, and their exertions animated; the prejudices of ignorance will be subdued or removed, and the tongue of slander put to silence.—*The Church.*

PARENTAL INSTRUCTION.

Let us visit one scene more. The little children surround their parents to be taught the knowledge unto salvation. The father with kind authority, and the mother with an eloquence all her own, are exhorting them to love God, to do good to their fellow-men, and to seek their souls' health and happiness. These parents are willing that the intellect and the manners of their child should be moulded by various instructers, but that part of his education which relates to his never-dying soul, they *especially* charge themselves with, (not declining, or rather seeking as valuable auxiliaries, pastoral and Sunday school teaching,) for they feel that it is too important to be entirely entrusted to any one less interested in the subject than themselves, and they recognise as true doctrine that his parents are his *divinely-appointed instructers in religion.* Here again, then, as in the other scenes of the holy day, we are taught the supreme importance of religion. It is one of the great advantages of the sabbatical institution, that it furnishes an opportunity to the laboring class which otherwise they might not have to attend to the concerns of their immortal souls.—They who constitute a large proportion of mankind have not the command of time. It is controlled by others, who, there is no reason to believe, would willingly relinquish their claim on any considerable portion of it. It is to the sabbatical institution that the lower orders, under God, are indebted for whatever religious sensibility and knowledge they possess. To this class also, the public instruction of the sabbath is all important. Many of them are not able to read, or they have little inclination, perhaps a dislike for books. Neither their means, or their habits would permit their profiting by any other than the cheap, simple, interesting mode of instruction which the desk and pulpit periodically afford. There are grown persons with inquisitive minds, not few in number, and many more children who anxiously desire and are diligently seeking religious knowledge by the aid of Sunday schools. Of how much comfort would they be deprived, and of what a valuable instrument for advancing its best interests would the community be deprived, if these Sunday schools were abolished. It is scarcely necessary to suggest that the great and increasing benefits which individuals and society have reaped from these schools are so many evidences of the usefulness of that sabbath with whose spirit they are so congenial, and with which they are inseparably identified.—*Charleston Gospel Messenger.*

FUTURE EXISTENCE.

One of the most glorious truths ever made known to the human mind is, that of man's existence hereafter in that incorruptible and immortal state where "they neither marry, nor are given in marriage, neither can they die any more; but are children of God, being children of the resurrection." Heavenly assurance!—Who can listen to it without emotion, and not feel thankful for his existence?

And yet there have been, and they are still to be found, those who pretend to be satisfied with this existence alone, and who expect, like the beasts, to lie down at the end of their earthly race and perish for ever in corruption. And all this, too, with what is called a philosophical composure! Heaven of heavens! if this be *philosophy*, we pray God to preserve us from its contaminating influence all the days of our appointed time. There is a mortal poison in the thought which outweighs all the enjoyments earth can afford. What!

"Shall man alone, from whom all else revive,
No resurrection know? Is man alone
Less privileged than grain on which he feeds?
Is man, in whom alone is power to prize
The bliss of being; or with previous pain
Deplore its period; by the spleen of fate,
Severely doomed death's single unredeemed!"

Away degrading thought! We were never made to indulge in such miserable forebodings, and he who does commits an outrage on human nature. There is enough, amply enough within and around us to give the falsehood to every such suspicion. We say in the beautiful language of Bulwer, "It cannot be that on earth is man's abiding-place. It cannot be that life is a bubble, cast up by the ocean of eternity, to float a moment upon its waves, and sink into nothing;—Else why is it that the high and glorious aspirations, which lead like angels from the temple of our heart are for ever wandering about unsatisfied. Why is it that the rainbow and the cloud come over us with a beauty that is not of the earth, and then pass off to muse upon their faded loveliness? Why is it that the stars which 'hold their festival around the midnight throne,' are set about our limited faculties, for ever mocking us with their unapproachable glory. And, finally, why is it that the bright forms of human beauty are presented to our view, and then taken from us, leaving the thousand streams of our affections to flow back in Alpine torrents upon our hearts? We are born for a higher destiny than that of earth. There is a realm where the rainbow never fades—where the stars will be spread out before us like islands that slumber on the ocean, and where the beautiful beings which here pass before us like shadows will stay in our presence for ever."

From the Tennessee Observer.

MINISTERS' WIVES.

"To be sure, to be sure," said a friend of mine to me the other day, "Mrs. Jeroll should go to see all the members of the church. She is the minister's wife." "Why so, Madam?" "Oh, why, certainly she ought to go. There is Mrs. Toll in Zigzag lane, and Mrs. Doll up the street, and Mrs. Macdougle that lives just a mile or so out of town, and all the folks up our way. She ought to visit us, for she is our minister's wife." "What of that?" said I, "Is she the pastor of the church? I am sure I had no part in her election. It will be time to call upon her for pastoral visits when we elect her copastor, and give her a salary. If I mistake not, our minister had no wife when he settled among us, and therefore we could not have included the services of his wife in our call. You might as well present claims to the services of his children and servants." "But, surely, she might come and see a body once in a while—every month or so," replied my reasonable friend. "And what is to become of her own affairs in the meantime?" "Why, I don't know; but she ought to visit us: if not, pray what ought she to do?" "Why, do what you and every body else ought to do—mind your own business, and let others alone."

After things had gone thus far, we proposed taking up our Bible, to see if we could get any light on the subject from "the word and the testimony." My credulous friend had taken it for granted that the Scriptures were very explicit on the subject, and fumbled over from Genesis to Revelations to find a passage that touched it. But all in vain. We read carefully 1 Tim. iii. 1–7, in which the qualifications of a minister are laid down; but, alas, we found nothing about his wife, excepting that he must be "the husband of *one* wife." "Ah, but here is something," said she, "about deacons' wives. *They* must visit us." A terrible rage for visiting, thought I. However I asked her to read the passage. "Even so *must their* wives be, grave, not slanderous, sober, faithful in all things." She freely confessed that it did not prove that deacons' wives ought to visit all over the place. I then took occasion to inform her that the passage which she had read is thought by the best expositors to refer not to any body's wife, but to the female teachers which the customs of those times rendered necessary in the Church.

I read to her a passage from Macknight's Commentary on the place, from which she seemed very well persuaded that our translators have somewhat changed the real meaning by rendering the Greek word "wives" instead of "females," as it should be; and inserting the words marked by italics. It soon seemed plain to her that the apostle is in the chapter giving instructions to *ministers, deacons,* and *female teachers,* and that he says nothing about their wives.

"There is one general direction," I observed, "which the apostle directed Titus (ch. ii. 4, 5,) to deliver to women in general that is highly important. Will you read it?" "Teach young women to be sober, to love their husbands and their children, to be discreet, chaste, *keepers at home,* good, &c., that the word of God be not blasphemed." Warning against others, he says, "They learn to be idle, *wandering about from house to house,* and not only idle, but tattlers also and busybodies, speaking things which they ought not."

My friend confessed she had been in error and had been very unkind and uncharitable in her censures. She vowed that her conduct should hereafter be different, and the time which she had wasted in idle complaints and murmuring should henceforth be employed in praying for a blessing upon the labors of her minister. Such a course, she observed, will be more profitable to both of us. We parted on good terms, deeply convinced that she is the best wife, who, in the circle to which Providence has called her, exhibits a pattern of Christian sobriety, neatness, order, and economy. Such a person will be sure to honor religion by making the home of her husband and children, a happy, a peaceful, and cherished retreat.

"Let us go and take tea with our minister this evening: it is Sunday, and we shall find him at home," said my worthy friend as she was passing out of the door. "Oh no," I replied, "let the Sabbath be sacred to him; let him have at least one day in which he will be free from intrusion. Wearied with the services of the day, let him retire unmolested to the tranquillity and repose of his own home and fireside. When you leave church this afternoon, come home with me, (as the distance is great to your house,) and we will pass the time in such conversation as shall not unfit us for the closing services of this holy day."—*Presbyterian.*

From the Chronicle of the Church.

ULTRAISM EXTRA.

The question is often asked, whether it is expedient to have funerals on the sabbath, except in extraordinary cases? The Hopkinton [N. H.] Association at their last meeting, discussed the subject, and were unanimously of opinion that they should not, as a general rule, or when it could be avoided, be made upon the sabbath.—Reasons assigned were, that it was an evident desecration of the sabbath, taking the attention to things which are not usually rendered profitable. Friends are also sometimes prevented from attending, unless they will travel on the Lord's day; and ministers are called away from their appropriate duties to other less useful subjects. Solemn impressions are not usually received at funerals. For reasons like these, it is judged inexpedient to have funerals on the sabbath, when it can be avoided.

We cut the foregoing from the New Hampshire Observer, to enter our protest against the abominable *ultraism,* or perhaps we ought to say, the disgusting fanaticism which it exhibits. What—has it come to this, that it is not profitable "to go to the house of mourning?" And is it "desecration" to follow the remains of a departed friend to its long home, on the Lord's day? And, oh! "Tell it not in Gath, publish it not in Askelon"—"Solemn impressions are not usually received" by attending one of the most *solemn* scenes which earth can witness—the burial of a human being. We cannot conceive of any manner in which "a burial" can be performed, which shall prevent its being a solemn scene. Certain it is, that heart must be harder than adamant—than the nether mill-stone, which can listen to the burial service of our Church, and not be moved by its solemnity. If there be one man in the land of the living, who can listen to the solemn sentence—"earth to earth—ashes to ashes—dust to dust," with his heart unmoved, and his soul untouched, such a man may well decline going to a funeral, whether on Sunday or not, as all days will be alike to him.

From Wheatley on the Book of Common Prayer.

SUNDAYS IN ADVENT.

For the greater solemnity of the three principal holydays, *Christmas-day, Easter-day,* and *Whitsunday,* the Church hath appointed certain days to attend them: some to go before, and others to come after them. Before *Christmas* are appointed four *Advent Sundays,* so called, because the design of them is to prepare us for a religious commemoration of the *Advent,* or coming of Christ in the flesh. The Roman ritualists would have the celebration of this holy season to be apostolical, and that it was instituted by St. Peter. But the precise time of its institution is not so easily to be determined: though it certainly had its beginning before the year 450, because Maximus Taurinensis, who lived about that time, writ a homily upon it. And it is to be observed, that for the more strict and religious observation of this season, courses of sermons were formerly preached in several cathedrals on Wednesdays and Fridays, as it is now the usual practice in Lent. And we find by the Salisbury Missal, that before the Reformation there was a special epistle and gospel relating to Christ's Advent, appointed for those days during all that time.

The collects for the first and second Sundays in Advent were made new in 1549, being first inserted in the first book of King Edward VI. That for the third Sunday was added at the Restoration in the room of a very short one not so suitable to the time.* The collect for the fourth Sunday is the same with what we meet with in the most ancient offices, except that in some of them it is appointed for the first Sunday.†

The epistles and gospels appointed on these days are all very ancient and very proper to the time: they assure us of the truth of Christ's first coming; and as a proper means to bring our lives to a conformity with the end and design of it, they recommended to us the considerations of his second coming, when he will execute vengeance on all those that obey not his Gospel.

It is worth observing in this place, that it is the peculiar computation of the Church, to begin her year, and to renew the annual course of her service, at the time of *Advent,* therein differing from all other accounts of time whatsoever.—The reason of which is, because she does not number her days, or measure her seasons, so much by the motion of the sun as by the course of our Saviour; beginning and counting on her year with him, who being the true *Sun of Righteousness,* began now to rise upon the world, and, as *the Day-star on high,* to enlighten them that sat in spiritual darkness.

* The old collect was this. "Lord, we beseech thee, give ear to our prayers, and by thy gracious visitation lighten the darkness of our hearts, by our Lord Jesus Christ, Amen."

† The words, "through the satisfaction of thy Son our Lord" were first added in the Scotch Liturgy.

From Bishop Hobart's Clergyman's Companion.

THE SUBJECTS OF MINISTERIAL INSTRUCTION.

THE PLAN OF SALVATION IS TO BE UNFOLDED.

Here lay your foundation. Set before your people the lamentable condition of fallen man; the numerous actual sins by which they have made it worse; the redemption wrought out for them by Jesus Christ; the nature and importance of true faith in him; their absolute need of the grace of the Divine Spirit in order to obey his precepts. You must set forth the original corruption of our nature; our redemption according to God's eternal purpose in Christ, by the sacrifice of the Cross; our sanctification by the influences of the Divine Spirit; the insufficiency of our own good works, and the efficacy of faith to salvation. And while we urge on our hearers the necessity of universal holiness, we must urge equally that of their being found in Christ; not having their own rightousness, which is of the law, but the righteousness which is of God by faith.—*Archbishop Secker.*

It must always be remembered that we are Christian preachers, and not merely preachers on morality. It would seem strange if a Christian preacher were not more especially obliged to dwell on, and inculcate those principles and doctrines which are the distinguishing excellences of the Christian religion, and by the knowledge and practice of which more especially every Christian is entitled to the blessings and privileges of the Gospel covenant.—*Bp. Gibson.*

The knowledge of our fall in Adam, and our recovery in Christ, are the two fundamental principles of Christianity; and the order in which it is to be proposed and preached unto men. Here the ministers of the Gospel must begin, if ever they hope for success. For until sinners are sensible of their guilt, of their slavery and danger, they will hardly be persuaded to look out for help; nor perceive the blessings of a Redeemer, till they know they are in bondage, and under the tyranny of sin and Satan.—In one word, till we are sensible that we want help, and that we cannot help ourselves, we shall never in good earnest flee to God and beseech him to help us.—*Bishop Wilson.*

What is the doctrine of most importance to man in his religious concerns? Undoubtedly it is that of his redemption from sin and sorrow, from death and hell, to righteousness and joy, immortality and glory. It was the Son of God who took our nature upon him, and in that nature made a full and sufficient oblation, satisfaction, and atonement for the sins of the whole world. It was the Father who accepted such oblation, satisfaction, and atonement; and in consequence forgave those sins. It was the Holy Spirit, who came forth from the Father and the Son, through the preaching of the word, and the administration of the sacraments, by his enlightening, healing, and comforting grace, to apply to the hearts of men for all the purposes of pardon, sanctification, and salvation, the merits and benefits of that oblation, satisfaction, and atonement.—*Bishop Horne,*

TO YOUNG PHYSICIANS.

A resident physician is wanted in a literary institution in the neighborhood of New York. A respectable young man of some experience, who has had the advantages of a thorough medical education, and who would also be capable of filling a professorship in chemistry, a year or two hence, would find it a desirable situation.—At present the salary would be small, but might be considerably increased by his taking part in the English instruction of the institution, until he entered upon the professorship, when the compensation would yield a comfortable support. The place is recommended to the notice of physicians of Christian principles, who feel an interest in the welfare of the young, and who would make physical education their particular study. A line addressed to the editor of the Churchman will be attended to,

November 15, 1837. tf.

The Rev. MOSES MARCUS, B. D., with the advice of some of the city clergy, announces his intention to conduct a private class, for the purpose of giving instruction in Hebrew to such persons as may be desirous to acquire a knowledge of the sacred language.

References are permitted to be made to the Rev. Wm. Berrian, D. D.; the Rev. Manton Eastburn, D. D.; the Rev. Francis L. Hawks, D. D.; and the Rev. Samuel Seabury, D. D.

Terms of instruction, and further information, may be obtained by addressing Mr. Marcus, either at the Episcopal Press, 28 Ann street, or at Messrs. Swords, Stanford & Co., 152 Broadway. s30

ANNUALS FOR 1838.

The *Christian Keepsake and Missionary Annual for* 1838, edited by the Rev. John A. Clark, of Philadelphia. Also, the *Token and Atlantic Souvenier for the year* 1838. Embellished with ten beautiful engravings. Just published and for sale at the General Protestant Episcopal Sunday School Union, 28 Ann-street, New York.
tf Oct. 24.

TYNDALE.

The New Testament of our Lord and Saviour Jesus Christ; by Wm. Tyndale, the martyr. The original edition, 1526, being the first vernacular translation from the Greek; with a Memoir of his Life and Writings, by J. P. Dabney. American edition, just published, and for sale at the New York Protestant Episcopal Press, 28 Ann street. s23tf